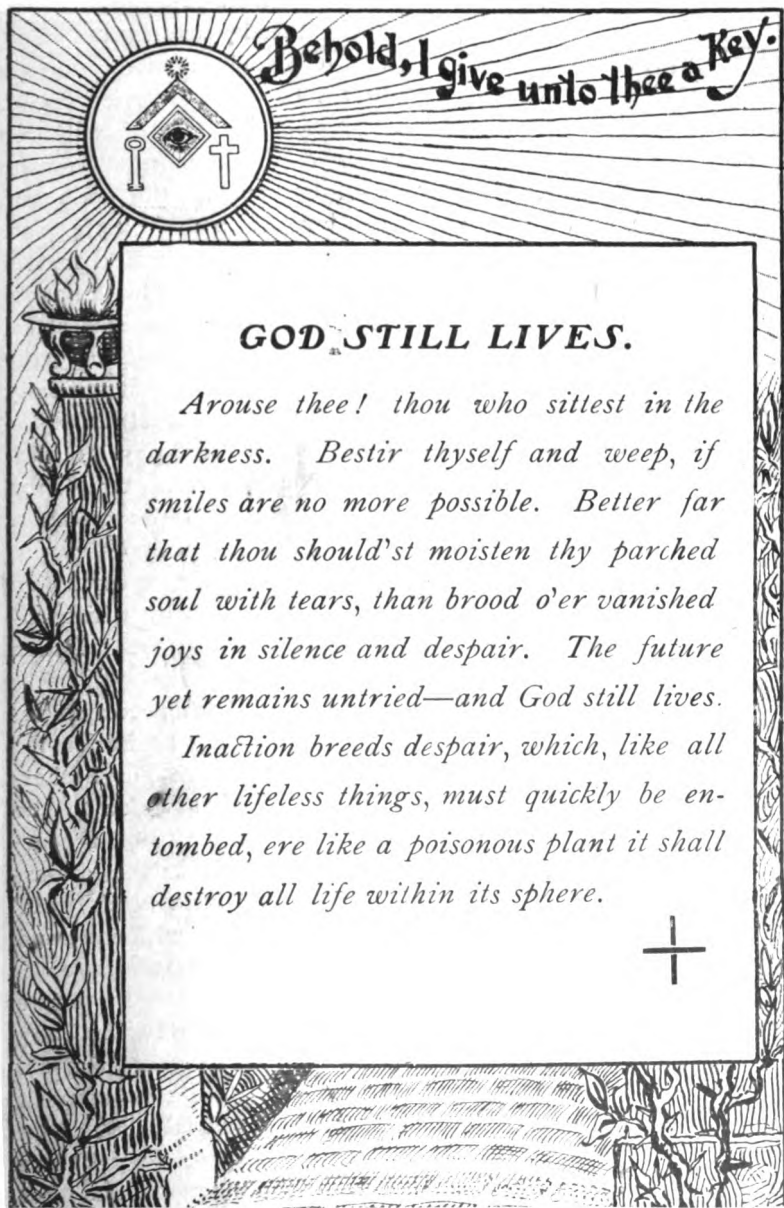


The Temple Artisan

Vol. V.

JUNE, 1904

No. 1



FIRE AND BLOOD.

TEMPLE TEACHINGS, OPEN SERIES, NO. XXXI.

One by one the red corpuscles of the blood stream are broken up by some one of the interior fires operative in all animal bodies. The waste fragments are consumed by the leucocytes, the white corpuscles of spleen, liver, cell walls, etc. The nucleoli of each red corpuscle receive from the first mentioned, interior fire—a form of electricity—a new impulse to a higher rate of vibration than that previously manifested, which carries it in rotation from one organ of the body to another, until it reaches the brain and spinal cord, where it receives another impulse to a still higher rate of vibration, which carries it out of the realm of physical matter into the finer, more etherial realm, of astral matter. On the astral plane the same nucleoli pass in turn through every grade of astral matter, being carried from organ to organ of astral bodies, by the action of finer or more spiritual fires. Such substance-matter finally becomes a part of the practically indestructible spiritual body.

Chemistry throws much light on the evolution of physical matter, as, for instance, in the process of refining coal tar. First comes the gradual elimination of what are termed waste products. Then the condensation and conservation of the finer essences, colors, and valuable medicinal products. All such processes are carried on by fire or heat, and are analogous to the processes by which the blood stream of a physical body is transmuted first into astral, then into spiritual matter, or vice versa.

The occult scientist may sometimes observe such processes going on in his own body, as, for example, a strong aspiration for spiritual development, directed by will, to the Infinite, or Father-Mother-Son, would call out from the Infinite that which to the spiritual eye, would appear to be a stream of light; to all appearances that stream would seem to issue from a hole in the atmosphere, as sunlight might issue through a hole in a black wall. The force of that light would contact and coalesce with the mind or will force of the thought which prompted the aspiration; a combination would be effected that would impart a still more rapid rate of vibration to the nucleus of every blood corpuscle in the body of such aspirant, changing its character to a very marked degree. This is the *modus operandi* of the transmutory processes brought about by concentration and meditation, such as is advised by teachers of the sacred science. The student of physiology knows that the blood corpuscles are continually breaking up, and that

the fragments are taken up by the white corpuscles, but he does not know what occurs to the nucleus in those transitional stages. He is not able to see how the life principle of the nucleus is raised to higher states of substance-matter, and how it passes from death to life, and from life to death, in continuous incarnation and excarnation.

The proud in spirit object to having the bodies they have lavished so much care and thought upon, classed as animals. They will repudiate the statement that they have no human bodies as yet, that such are only in process of building. Age upon age, life after life, must yield its quota of substance for that human body, substance which has been refined by fire from the streams of blood which have passed through all the long line of animal bodies. Every thought, every aspiration, leaves an impress upon the nucleoli of the cells of the physical body. In fact, we may consciously create our own human bodies.

It is because of his power over that particular grade of substance, that a Master can create at will, or disintegrate, a physical body; he can raise or lower the vibrations of the nucleoli which form the basis of his real body, and so make it visible or invisible, although it must not be understood that this is the only way by which he can perform the same phenomenon, for he also has the power of inhibiting or increasing the physical sense of sight in any given person.



THE WOMAN'S AGE.

I.

In the order of Everlasting Wisdom, the end and aim of human life, amid all its turmoil, sorrow and numberless painful contacts, is the education of the will. None will deny that the dignity or indignity of the human creature consists solely in the accomplishment of that which it wills. To will in conformity with the true, as contradistinguished from the false, is to identify one's self with immortal being. The will of man is irresistible when he knows (naturally) the true from the false; but, before his emancipation from the servitude of evil passions is vouchsafed, he will have to create himself a second time; and this, because, in his present state, he can but live and suffer and die like any other hog, the arch representative of all physical positiveness. It is known only to the few that Man is physically positive and woman the reverse; that is to say: Woman

is spiritually positive and physically negative, while the material vehicle called a man is physically positive and spiritually negative, and just in proportion as the human ego, in its descent into matter, loses its opposite pole, positiveness, and succumbs to physical conditions, does man, the physically positive, abuse, outrage and subordinate the opposite sex. In Ancient Greece, twelve hundred years before Christ, the highest anathema that could be pronounced against a man, was to say, that "he deserved not the protection of a subject, or the happiness of a domestic life." Five hundred years later, behold the conditions! Men without distinction bowing at Venus' polluting fane; women compelled to sacrifice their gender to the hated Moloch of carnality, and females of the tender age unhesitatingly bestowing their semi religious favors upon drunken visitors! What was the result? Simply, Greece, the proud and envied nation of the earth, crumbled and fell, and, a though her naval and military power was the first of the world's civilization, she became as naught, and with all her boasted glory and artistic refinement, passed to where oblivion broods and memory forgets. Why all this degradation and ruin? some may ask. I answer simply, the beastly subordination of the better half and spiritually positive portion of the race, woman, by and upon the part of the huge rhinoceros-hided, physically positive animal man, who seemingly ever makes his mind the play-ground of his senses, and, having the rude force aspect of power at his command, adopted and made the rule of might that of right, and woman's weakness no protecting power.

One would think that the man would sometime or other learn and adopt the benefits of affinity in the marriage relation as thundered forth in nature's laws, and thus be actuated to turn about, for his own sake, if for no other, and render to woman her 'proper status and relation in the named association or alliance. Does he do so? Not he, by any means. On the contrary, he speaks of her as any other chattel, cataloguing her with the other animals of his possession, as, my horse, my dog, my wife, my cow, etc.

I oftentimes pause and wonder whereof it was that the plurality of persons in the unity of God could be so overlooked, as not to recognize the woman or mother principle, without which God himself must be a nonentity. I have been told that the "He" was merely taken for the "Son" to avoid the deification of the mother, and by such avoidance she must continue human.

The old Talmudic Jurisprudence did not divide man from woman, much less seek, by irritating questions of respective quality, to establish antagonism in the love relation. For the true Kabalist,

woman is neither his equal, his companion, his mistress or his servant; she is simply man himself, and thus conceived in and from the Natural Maternal and affectionate view-point. In a word: "Woman has each and every right and privilege belonging to man, and man respects himself in woman." "Never, therefore," says he, "let human folly divide those whom divine wisdom has pleased to unite; and woe unto those who live single." "Oh, soul of my soul, heart of my heart, and flesh of my flesh," cried an Initiate in the mysteries of the Mischana, "you speak of becoming my equal; you would, therefore, become other than yourself, and thus tear your heart from mine and make two of those who are one; and just as God formed you from the very bone and flesh of my body, you would draw something monstrous out of you to complete yourself, and take my place in your nature, but when you are my rival in love and affection, will you ever be my equal in desolation and regret?" This, in a measure, seems to partake of the pomposity of the "big me," characteristically oriental; but the thought is well worth considering. A Master once said: "To attain a personal and independent existence, the human entity was forced to detach itself from God, which detachment takes place at birth. The child who comes into this world is a spirit, loosed from the bosom of God, to go forth and partake of the fruit of the tree of Knowledge; and to enjoy liberty; and for this reason man was given a clothing of flesh." Well, if this be true, he certainly was condemned to death by that very birth; for, by all the laws of reason, his fall and birth into this matter or physical plane, was and is the "unpardonable sin" from the thrall-dom of which he can never escape, save by personal suffering and consequent individual merit. "Hence, The Tree of the Trespass was the instrument of the world's creation." If this be not true, and the passions of man impel him not to the battle of life, and consequent unfoldment through suffering into recognition of the higher or Real Self, then where is the merit of redemption through the sacrifice of the Master Jesus, or indeed any one else?

D. L. PETTY.

(Concluded in next number.)

THE ROD OF MOSES.

II.

The Rosicrucian concept of the music of the spheres, or the divine harmony, expresses sound and color, also by numerals, spiritually suggestive of the seven rays emanating from the central sun, as the seven powers of nature radiate from the central spiritual sun. The bible narrative recognizes every atom in the universe as a factor in the infinite equation, and the bible names represent the value of these factors (or rather *are*), the co-efficient in the problem that is being worked out by the great architect on the trestle board of the universe.

Moses was said to have been learned in all the wisdom of the Egyptians, and as their wisdom was all intimately associated with their religion, he was no doubt a heirophant or initiate, as stated by Manetho; that he was such is evidenced by his entire life. That he did not always confine himself to white magic is also painfully apparent, as when he brake the tablets and smote the rock, or more particularly when he used his alchemy to reduce the golden calf to powder and his magic to make the people drink it, but this too is something of a riddle.

With this conception of the man, one may readily understand something of his mystic rod, which played so important a part in his life work. What was this rod, and why was it used? Can it be true that God required the aid of a stick to accomplish his designs? Not a bit. The rod is an objective symbol of a subjective fact. As an Egyptian priest, Moses carried this emblem in his hand when he first comprehended the spirit of God, or as it is told, saw God in the fire, the burning bush.

"And the Lord said unto him, 'What is that in thine hand?' And he said, 'A rod.' And he said, '*Cast it on the ground.*' And he cast it on the ground, and it became a serpent; and Moses fled from before it.

"And the Lord said unto Moses, Put forth thy hand, and take it *by the tail*. And he put forth his hand and caught it, and it became a rod in his hand."—Exodus IV, 2, 3, 4.

[Read also in this connection the 17th verse of the same chapter, and again verses 9, 10 and 11 of Exodus VII.]

The fire as known is symbolized by the serpent and the proof is vouchsafed by the manifestation that the emanation becomes the serpent which, when withdrawn, becomes again the emanation. The serpent was held by all ancient peoples, in the greatest veneration,

as the symbol of divine wisdom and the symbol of spirit. The rod typifies in its simplest form, the line of foliatic force; it is the male, the positive current; the serpent is female, symbolized by curved or circular motion; the changing of the one to the other illustrates the operation of those forces which the ignorant have, as the snake, made into a personal devil. The warring between these two, centripetal and centrifugal motion, is that which, operating through the universe, holds the very spheres in balance.

These forces in the two worlds, subjective and objective, through their eternal opposition, produce cosmic harmony. They at once force the worlds to pursue their elliptical orbits, and chain them to the focus of the universe. Here is the great cross upon which the great serpent spirals through eternity. This is the balance, the reconciler, the governor, the atoner, typified by Him who called himself the sun of righteousness and placed himself upon the symbolic cross. Christ also was born of the serpent or spirit, the Holy Ghost typified by the tongues of fire and of the Royal Virgin, of the water "Mary."

Hermes says that 10 is the mother of the soul: *life* and *light* are therein united, for 1, the rod, is born of the spirit, and the 10 is born from matter, so the unity gives birth to the 10 and the ten to the unity. The rod and the serpent again. Pythagoras also accepts this idea. The rod typifies emanation, and the circle evolution. On this cross—the Christos or the perfect one is *raised*. A symbol is an embodied idea, and this symbol of the cross expresses the whole philosophy of matter vivified by spirit. What modern cosmogonist could compress within so simple a form such an infinity of meaning? From the center of the unfathomable deep, issues forth a circle formed of spirals, within which lies the great serpent, the dual androgyne; the circle here represents the divine mind, and the serpent the shadow of its light. These form the Logoi, a compound principle. The Ophites for this reason, employed the symbol of the serpent coiled on the sacramental loaf, the two conjointly representing the Logos; separately, they became the spiritual tree of life, and the tree of the knowledge of good and evil.

In the beginning was the Logos or Word. Our earth was a ray of cosmic ideation radiating from the Central Sun—(this is represented by the rod) as it floated over the great ocean of ether it was acted upon by the spiritual force which draws all things to unity; and thus a ring was formed moving in a circular direction. This is the mundane serpent biting his tail; but, as the two forces came into balance, he swallowed his tail in toto, and became a ball or globe.

In this aspect, the mundane snake is *matter*, the offspring of primordial matter and of the Sun, or Jiva. But in this aspect the serpent is regarded as always within, and subject to, the first cause, shown symbolically by being drawn horizontally across the circle, representing thus by a figure, the Akasa, out of which the earth evolved, circumscribed by the all-embracing first cause, the serpent typifying here the astral plane.

So the mystery grows; like the snake, the earth sheds its coats and grows, so too man casts aside his gross material covering, and enters on the next stage of his existence with enlarged powers and quickened vitality. The "Old Serpent" becomes Ophis-morphus—and spiritually Ophis Christos, both of which are conjoined astronomically in the androgyne sign of Virgo Scorpio.

So the rod of Moses representing the positive, the separator, divided the waters, cleft the rock, set aside the people, laid out the lands, and performed many minor feats, such as creating impermanent objects, and again destroying them.

The tribe of Levi, the fiery serpent, at one time spread false doctrines regarding the fire or sun worship, as is represented by their being bitten. This Moses corrects, by holding up to them the true meaning of the rod and the serpent, and thus restored a more correct and less idolatrous understanding of the mystery.

For the same purpose, Jesus is said to have been lifted up, to re-emphasize this ancient divine truth of the regeneration of man through incarnation in matter, and his being raised up to become Christos. So the man was crossed in the intellect that is crucified at the place of the skull "Golgotha," for the intellect is the slayer of the intuition whereby the Christ in man is revealed to himself. Amalek is said to have been subdued or overcome by this same sign of the cross; for the hands of Moses were held up in this form until the sun went down, and herein is another mystery. So also the door posts were once sprinkled with the blood of the lamb; and herein are several mysteries, as shown by the lamb, the first born, the three spots of blood, the door with its four sides, the five points, the Hebrew letter H (five), which Abram took from the name of his wife Sara, and put in the middle of his own name

But enough has been said to suggest to a student a whole realm of independent and original investigation. In a paper confined within such brief limits, only the salient ideas relating to all phases of a subject can be touched upon; and, after all, it is only milk. Some day we may be able to partake of strong meat. The rod has been a symbol of power both sacred and profane, from the scepter of the adept

king, down through all the ages. Now it has been the wand of Mercury, now the baton of a marshal, now clerical insignia or secret symbol—even to the “vriil staff” of Bulwer Lytton, or the star-tipped wand of the fairy. Why? Perhaps if we, like Moses, would go into the silence of the wilderness, into the silence of the heart, we too may be illumined by the flame, as he by the burning bush, and perhaps the tongue of fire may speak to us also—perhaps!

(Concluded.)

S.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 9.

THE TIME AND THE LEADER.

PART II.

There is a condition of restlessness in the world today. Many of us feel it within ourselves. Some of the older ones among us see it in our nation and in the nations of Europe and Asia.

The time for peace and rest is, fast approaching, but before that time comes, we may expect some trouble and warfare, just as there is often wind, lightning and rain before a calm. “The trumpet will sound, ‘To arms,’ the true Warrior, clothed in his armor of Truth, Light, Liberty and Equality, will appear, and the history of the world be changed in the twinkling of an eye.”

The nations are all passing through a crisis. The people as individuals are passing through crises. The time has come when they must decide, “in the strife of Truth and Falsehood for the good or evil side”.

The children, too, are passing through a crisis. They are in the midst of trouble, and wrong conditions. They, too, must choose, if they will manifest truth in their lives. In a few years the children will be the young men and women of the world; they will have to decide important questions. Even today they are preparing themselves to meet those questions, by their decisions for right, at home, in school and among their friends, by connecting themselves with a movement which has for its object—Love for all people, all things

There is not a loving act done by a little child but the whole world feels it. It is felt first by the family of which the child is a part, and then by the great world-family of which we all are a part.

When we think how great an influence each one of us has, is it not beautiful to think how great an influence may be felt from all the children in the world? Is it not important to make that influence good rather than evil?

It is freedom that the people are wanting today. Children know what freedom means. They love it. So do grown people and nations.

Whenever we "lift the stone that crushes to earth a tiny violet or blade of grass, or speak the word that helps a brother along his path, we not only give them greater freedom, but come nearer perfection ourselves, because we have fulfilled the law of Love which opens up the path to God now closed and barred by Self."

Conditions are being prepared now for the coming of a great leader, in exactly the same way as the opportunity for growth was given the little seed. Our needs and longings are making it possible for a Great Soul, waiting, watching somewhere, seeing the condition of the people, their dissatisfaction and unrest, hearing our demands for higher life and light, to come and lift us higher, show us the true way, help us change conditions, just as the seed drew upward into the air and sunshine the leaves and all that gave it an opportunity for growth.

You will see that all this is natural. We are all one family along with the birds, plants, seeds and stones, and we grow according to the same law.

This is the people's winter. Some glad day it will be spring, and, if we remember these truths, hold them in our hearts, work for the good of others, forgetting ourselves, we may look for the leader to come among us and draw us up with him.

Surely we will remember to give ourselves for others. We will follow that ever faithful Leader—the Silent Voice in the heart of each of us. We will not grow discouraged even though we suffer bodily want and mental pain. We will look upon our lives as taking the path of a circle. Part of the way is on the downward arc, but the other part will be reaching upward, and we will gather the fruits of love, kindness, suffering, and sacrifice, pressed down and running over, in the love and happiness of our brothers and sisters.

The pain and sacrifice will have brought about new conditions, will have awakened a new vibration, will have changed the moans of the suffering into cries of joy, a new child will be born, a new people, that will join with the angels of heaven in singing "Glory to God in the highest, peace on earth, good will toward men."

NOTE.—The song accompanying this lesson is "The Present Crisis," by Lowell—tune, Emperor's Song by Josef Haydn, written a few moments before his death while the French were besieging Vienna and the bombs were bursting around. The music became the national hymn of Austria and always inspires a feeling of freedom.

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EDITORIAL MIRROR.

With this issue, THE TEMPLE ARTISAN celebrates its fourth anniversary. "Talk is cheap," and we have striven to avoid any undue display in calling attention to THE ARTISAN and the high order of matter always to be found within its covers. Such matter speaks for itself. With our many friends however, we are naturally gratified because of the good words said of THE ARTISAN by our readers; and the constantly increasing demand for it encourages us to always strive for higher excellence.

Since THE TEMPLE ARTISAN has been issued on the Pacific Coast, it has had much to do with country life, and if our readers occasionally perceive in it a flavor of newly mown hay, they have a right to infer that possibly our editorial *Wego* has been following the plow or been at some other kind of work in the fields. With the press of literary, professional and other work on us, it is inspiring to be so environed that we can hear, if not the music of the spheres, at least the music of growing things, and sense the "sweet smell in the earth," and note nature's expulsive movements in raising life to higher conditions.

As we seem to be trending in the line of the vegetable hierarchy, we feel inclined to continue. From our office window we can see a castor bean tree—about sixteen feet high. In the east, this is a small plant, in California, a tree. Here we also have rose trees. And the fuchsias! Can our New York friends imagine a fuchsia tree? Then think of a hedge of calla lilies—all in bloom out of doors! This is not a dream either. In California calla lilies are considered something of a nuisance because they grow so luxuriantly and overrun the gardens so. In this immediate vicinity are many cypress trees and hedges which tincture the air with a delicious aroma. There are also many eucalyptus trees. These are commonly referred to as gum trees. The odor from them is very pleasant and aromatic. Just now, on the grounds in front of the Headquarters cottage a huge century plant is in process of blossoming. It has

sent a twenty foot shaft or stalk straight up, and branching petals are now beginning to form at the top of this.

This is a good section for the English walnut tree. Fifteen to twenty acres of bearing trees insure a good income to the owner. Apricot, peach and innumerable other kinds of fruit trees also thrive in this section.

Some thoughtful observer has said that whenever he hears of any person going to the dogs, he always feels sorry—for the dogs. We would recommend our members to read carefully the instruction recently sent out on "The Eighth Sphere," and take a spiritual inventory of themselves to see if any part of their mortal nature is functioning there. The Eighth Sphere has no doubt its *different* departments of unpleasant odors and vibrations. According to Chinese theology, there are seven hells, each one of which is of a most varied and unique unpleasantness. We can imagine some people so tumultuously pure that they could be in the lowest loka of the Eighth Sphere and not know it or admit but that they were on the right hand path of transcendent virtue and charity immortal.

They who worship the gods, go to the gods, and they who worship other things go somewhere, too.

W. H. D.

TEMPLE HOME ASSOCIATION NOTES.

Attention is called to the April number of the Sunset Magazine, in which is concluded a very interesting article on the "Garden of the Bishop" (San Luis Obispo County), the word 'obispo' in Spanish meaning bishop. The Arroyo Grande valley is referred to as the most fertile part of this "Garden" where the biggest prize vegetables are grown. There is much other interesting data given in the article and it is well worth reading from many points of view.

The Temple Home Association issued a general invitation to the people of the Arroyo Grande valley on May 25th, to attend the formal opening of its Hotel and Sanatorium. The time set was between 2 and 4 in the afternoon and 7 and 9 in the evening. The halls and reception rooms were prettily decorated with flowers and ferns, and the Stars and Stripes draped the wide entrance between hall and parlor. Many people attended, coming from miles around, but mainly from Arroyo Grande and Oceano. The parlor was filled with the people who assembled in the afternoon; and in the evening

the wide hall was also filled in addition to the parlors. During the first hour, pleasant conversation was indulged in by all present and soulful music was rendered by Mrs. Kent. Dr. Dower then requested the attention of those assembled, and extended to all on behalf of the Halcyon Hotel and Sanatorium and The Temple Home Association, a cordial welcome to this formal opening of the work in this section. Dr. Beyer then defined the scope and aim of the Sanatorium and showed that one of the important aims of the institution was to educate the people to observe those laws of love and harmony that would make abnormal and diseased conditions impossible. Mr. Kent then defined some of the main aims and purposes of The Temple Home Association, and pointed out in addition how necessary it was to the success of the work in this section to have the fullest sympathy and co-operation, moral and otherwise, of the people in the immediate vicinity.

Mrs. La Due then spoke of the place of woman in the plans of the Association, showing how this was a woman's age in which she was coming more and more to the fore, and that any great work or movement must co-ordinate that force if it would progress in a normal and balanced way. In general the work of the Association was shown to be on the broadest and most tolerant lines, without distinction of race, color, creed or sex.

After the speaking, the people were invited to inspect and witness the working of the 24 plate static electrical machine with which the Sanatorium has been recently equipped. This was explained and its workings demonstrated both philosophically and from a therapeutic standpoint. A feature of great interest was demonstrated, in connection with the machine, namely, the X Ray, and all present came up one by one, and were shown the bones of their hands and arms through the fluoroscope as well as other interesting phenomena connected with this marvellous, though invisible, ray of energy. The remarkable display of electrical energy, and the beautiful green glow of the X-Ray tube in connection with the phenomena of the ray itself was of the most intense interest to all present. Light refreshments were served by the ladies, and the assembly dispersed about 10.30 P. M.

Much force and good feeling was engendered as a result of this opening, and the friendly contact between the people and the officers and members of the Association and Sanatorium.

ASTRAL DECEPTION.

As the material ocean is broken up into waves and ripples by the power of winds and currents, and a single observer may see his face reflected therein, often grotesquely, wherever he may turn his eyes, leaving the impression on his mind that his is the only reflection being thrown upon the surface of the whole ocean; so the ocean of ether and the ocean of akasa, permeating and surrounding all forms of manifested life, are thrown into motion by the power of individual mind and will, thus creating analogous ripples and waves to those observable upon the material ocean, and such ripples and waves are reflected to the eye of the mind,—the organ of spiritual sight,—in similarly fantastic and unreal ideas and figures; and often expressions are conveyed to the listening consciousness, creating the illusion that his personality or individuality stands out preeminently above all other beings in existence, and that to him are addressed words by beings far in advance of his present status, conveying the idea that he has been specially chosen by God for some great work, when in nine times out of ten, any observer or listener from a similar vantage ground, would be hearing the same sounds and sights, the same words.

While human beings, as a rule, are willing to concede that the universe is a unit—theoretically speaking, they lose sight of that fact when trying to demonstrate any particular problem of that universe. They forget that only on the four lower planes of manifestation do the laws of separateness exist in action—that on the higher planes, the consciousness of one is the consciousness of all—that all are God.

A fine line must be drawn between what we term the truth and deceptiveness of the astral plane. It is deceptive only from the lower physical standpoint; it is not deceptive from the higher planes of manifestation. The cause of its seeming deceptiveness lies in our false conception of the separateness of matter. The Cosmic Soul of man in communicating with any one of its expressions,—that is, any one of the bodies it has ensouled,—would convey the impression that it was communicating with that one particular entity, when in reality all people who were in a receptive condition at that same time would hear exactly the same words, or receive the same impression, and to all intents and purposes be justified in believing that he or she alone was under observation, or in the right position to receive communications. If we ever expect to thoroughly understand the Master's instructions—the great lesson of

unity—that is, the non-separableness of Matter and Spirit—must first be learned.

B. S.

TEMPLE CONVENTION NOTICE.

The Fourth Annual Convention of Temple Members will be held on the 7th, 8th and 9th of August, at the headquarters at Oceano, California. There will be an assemblage of members on Saturday Evening, the 6th, and the program of meetings will be announced. The first regular meeting of the Convention will be held Sunday morning or afternoon, and another meeting in the evening. There will be accommodations for many of our members at the Halcyon Hotel and Sanatorium, at half-rate prices, *viz.*, from 75 cents to \$1.00 per day. Another announcement will be made in the July issue of THE TEMPLE ARTISAN. A number of our members have already notified us of their intention to be present at this Convention, and we ask that all those who expect to come will write us as soon as possible, to that effect.

CHAS. L. HARRIS, Temple Scribe.

TEMPLE ACTIVITIES AND NOTICES.

The attention of our members is called to the Convention Notice in this issue, and we trust that all who can, will arrange to attend, and that all who can will do so in the spirit of service and devotion, giving freely the forces of love and consecration to the cause which the Temple organization represents.

* * *

Members, or friends of the work, in coming to Oceano, can render an important service to the Centre by arranging their route over the Southern Pacific Railroad. Therefore, it is requested, that when a ticket is purchased for Oceano by any member or friend, the ticket agent be requested to take note of the name, as well as the number, form, class and routing of the ticket, in order that the information may be furnished to the main office of the Southern Pacific Railroad Company.

* * *

It is requested that in all cases of changes in address, special notice be promptly sent to the Temple Scribe, by letter or postal card.

A charter has been granted to "Boston Square," at Boston, Mass., which has recently been inaugurated, with eight members. A charter has also been granted to "Fall River Square," Fall River, Mass., which has been inaugurated, with nine members.

* * *

All answers to questions recently sent out, (Order of the 36) should be received at Headquarters by 1st of July at latest. There can be no classifications after that, for this examination.

* * *

A portion of our members have not as yet paid their annual dues for the year ending April 1st, 1904, and are hereby reminded of this obligation. Annual dues for the coming year, beginning April 1st, are now in order.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For membership Certificates and Investment Certificates in The Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

CHAS. L. HARRIS, Temple Scribe

"Strength for the weak, and comfort for grief,
And sunshine to brighten life's day;
And make us remember, whatever may come,
There's love for the loving alway."

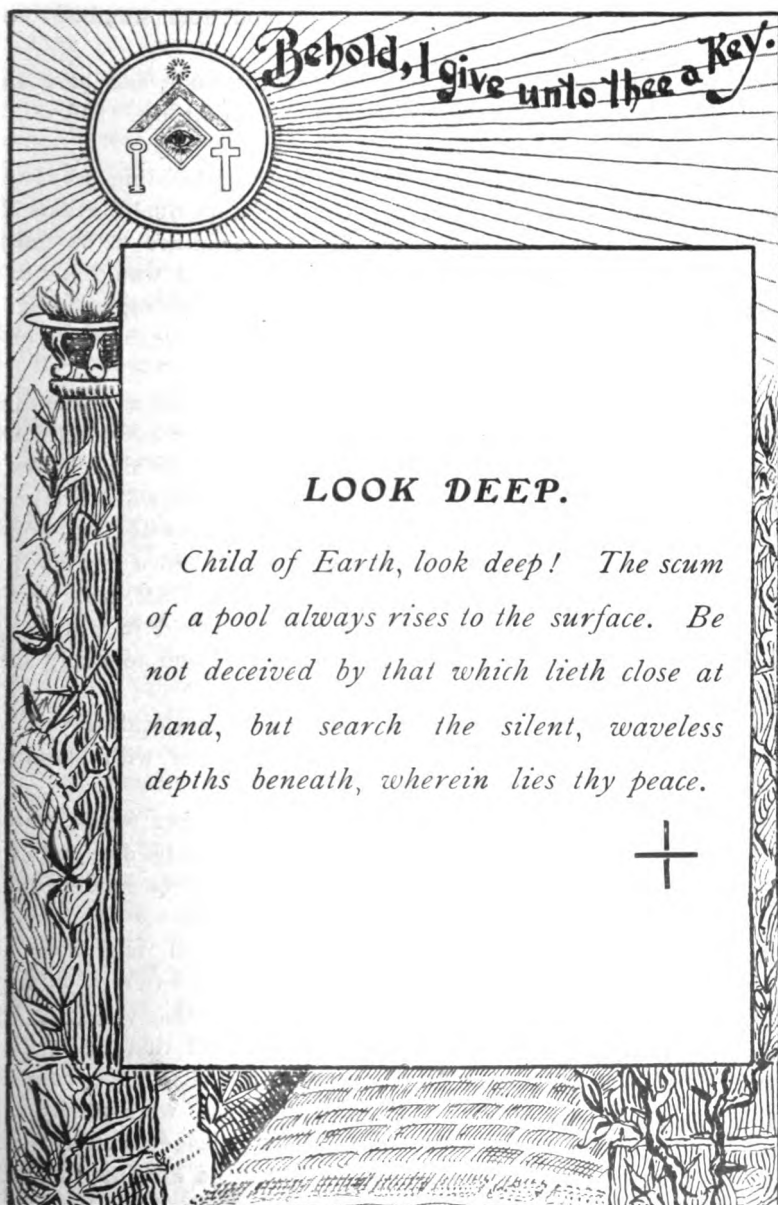
What function is there nobler than the calling forth of what is best in others? What career grander than that which devotes us to such a mission?—*Ernest Crosby.*

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JULY, 1904

No. 2



FULFILMENT.

TEMPLE TEACHINGS, OPEN SERIES, NO. XXXII.

"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and tinkling cymbal.

"Though I have the gift of prophecy and understanding, and have not charity, I am nothing.

"Though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, I am nothing."

Interpreted by a co-Initiate with Paul, the preceding words of the latter would negatively indicate the necessary qualifications for chelaship, as well as furnish the clue to the failure of so many applicants for the same. Charity thus interpreted would indicate fulfilment—attainment—accomplished by means of implicit obedience to law. Law and Love are synonymous terms; therefore obedience in love fulfils all law.

If it be true, that lacking charity, you or I become as "sounding brass or tinkling cymbal;" if, after the cultivation of every attribute deemed admirable by God or man, you—I—am nothing, is there not something for us to do, ere the hour strikes that will leave us as mere instruments of mechanical sound, valueless symbols of noise, in a living, breathing world, fast whirling onward to a destiny unspeakably great; a world in which the one word, USE, will be the open sesame to every door of endeavor—a world in which the power—substance—of charity, will be the key-stone to every arch of human ingenuity and triumph?

Of what avail your strife at the portal of that world, if you attempt to force a passage with clubs and knives, or with blandishments and temptations?

My heart grows sad for those among your number whose wholesale criticism and condemnation of every creature who does not fit in to the round or square place created in their intellects, renders them incapable of charitable judgment; those of you whose opinion is a seat of judgment before which you would have all men bow, ere passing to that gate, above which is written in letters of flaming fire, the words "*Judgment in Mercy.*" The fact that you have forgotten or are ignoring the underlying principle of that inscription, will not avail with *your* judges when your time shall have come to pass under the same gate. If you, yourselves, were purity personified; were monuments of wisdom and knowledge combined, you might, (remember I say *might*), then pass the administrators of

Karmic Law, and be found among the judges of your brethren. But, being what you are, weak, fallible, mortal, does no thrill of terror ever sweep over your souls at the thought of judgment to come, when, with the lie of a broken sacred obligation yet hot on your tongue; when, with a Judas kiss yet trembling on your lips, you lead out to crucifixion the friend who has trusted you, the brother who has put himself defenseless into your hands?

Ah! blinded souls, I have heard your claims for help, advancement, protection, based upon a few days or years of service to the Lodge, a few pieces of gold or silver, a handful of worthless gems. Yet I say to you,—not a thousand years' service to the White Brotherhood; not all the material gold or silver of the Universe; not all the gems of the sea, sky and earth, could purchase one look of such appreciation as rests on the face of the Great Master when the most humble chela kneels before Him—could unlock a single one of the seventy and seven gates which bar off the path to the Dais of the Hierophant—could wipe out the stain of a single treacherous act for which no atonement had been made—could wipe up the blood spilled on the ground by a single unavenged victim.

If you cannot be faithful to the vows you have taken to your Higher Selves, what security can you give to the Law, that you will remain faithful, if the life and well being of one of the least of the little ones of God—a chela of the Lodge—is placed in your keeping,—if one of the secrets of the House of Treasures is imparted to you?

If you cannot obey the laws you have sworn to uphold, how can you sit among the Law-Givers and hand down just decrees to the executors of those laws?

If from the depths of the vileness and putrescence of your own lower natures, you are led to seek for vileness and putrescence in others; if you turn over under your tongues as a sweet morsel, every calumny you may hear and repeat, and stand with itching ears to listen to an account of some brother's crime, some sister's loss of virtue, some weak, tempted soul's downfall from the ranks of the "highly respectable", how can you receive and carry out to a suffering world the beloved Master's messages of pity, forgiveness, atonement, and resurrection? How can you stand with uplifted head and eager eyes before the altar of the Lord High Sentinel, and be clothed with the white robe and golden collar bestowed upon the sons and daughters of the Third Degree, in token of victory, chastity, unselfish effort and suffering for others,—in token of immortal life and love?

You have passed heedlessly, carelessly by, many of the countless

charges given to you, the messages conveyed to you in pain and longing. If from only the motive of self-preservation, I implore you to listen, to heed the words I now speak to you.



THE WOMAN'S AGE.

II.

According to the Zohar, "God made a fissure in the absolute in order to create the relative," which relative appears as a virtue and moral force. Does any one pretend the moral force in itself without temptation is an entity? Is God knowable without his opposite pole, the devil? Is an ideal ever realized except in exact proportion to its beauty in contrast with its shadow or evil? Beauty is simply the splendor of the true, and where is the true without the false? Is there any such a thing as physical being, independent of male-female? No, certainly not; and this, not only, but the very plan of creation itself is unthinkable without it.

Marriage is not an afterthought in the plan of creation or life manifestation. It is a co-incident and inseparable affinity electrically of the cells of sex life found in every form of out-pictured being without a single exception, commencing with the mineral, and from the mineral to the plant, from plant to animal and from thence to God, as old as the Universe, and as inevitable and unswerving as the law of life itself.

According to the true Kabala, (not that up-start illegitimate Kabala wherein is set forth the nonsense of an evolving God, from "mile-post to mile-post in point of refinement," but the real Kabala), "*He*" is the feminine letter of the divine Tetragram, and was added to Abram, making Abraham, wherein was the promise that Abra-He Am should become the father of many nations. "*He*" is the hieroglyphic sign of realization. It represents the Word and the fecundity thereof. The duad is simply the two forces that constitute the equilibrium of universal balance and in a special manner the number of woman, wife, man or mother of society. There is no supreme unity save that reflected in the duad, male and female, father, mother, speech fecundated by spirit, woman reflecting man. It is manifested light—the All.

I have incidentally spoken of the law of equilibrium, or perfect balance, and to my mind such a state represents and *is*, a saved soul. Our Brother, Dr. J. D. Buck, author of the invaluable book entitled "Mystic Masonry," says: "There is in nature one most potent

force, by means whereof a single man, who could possess himself of it, and should know how to direct it, could revolutionize and change the face of the world." That the Alchemical Sages were entirely familiar with this force, no student of occultism will for a moment deny. This force, or agent, was their "elementary matter of the great work," like the force of the Keely Motor, and "the Fohat of the Secret Doctrine." By this "Universal agent, whose supreme law is equilibrium," (already suggested), if man could learn how to direct and control it, he could change the order of the seasons, night into day, and encompass infinity instantly with his power of thought-transmission. In the great work entitled "Morals and Dogma," the author says: "There is a Life Principle of the world, a universal agent wherein are two natures and a double current of love and wrath. This ambient fluid pervades everything. It is a ray detached from the glory of the Sun, and fixed by the weight of the atmosphere and central attraction. It is the body of the Holy Spirit, the Universal Agent, the Serpent devouring its tail." It may here be asked "What has all this to do with 'The Age of Woman?'" Simply this: Extremes follow each other in their order, without exception. No civilization known to the world's history has risen to respectable heights that has or can maintain a supremacy that has debased woman. The Secret Doctrine proves, in unmistakable language, "that sexual debasement in any form, leads directly to destruction both of nations and individuals. The western world, in its abuse and subordination of woman and sex perversion, stands today with scarcely a parallel in the history of the world. This infamous debauchery has at last reached its lowest round, from the ashes and rotten stench of which springs forth the imprisoned and long-suffering spiritually positive woman, crowned with the glittering sheen of the many-hued diamonds of crystallized thought, made for her by the very hand that darkened and oppressed her life through past centuries of woe.

The heavens foreshadow her emancipation, as all know who can read astral configurations. In 1848 the Uranian, or age of Aquarius was ushered in, and from thence to this hour woman has steadily advanced under the influence of that lofty and spiritually positive ruler of the skies. Let him who doubts, read and digest the legislation of the last fifty years, and doubt of the writer's position will forever cease. It never was permitted to man to do violence to destiny. The fool alone destroys himself by the cultivation and inordinate satiation of selfish passion. The smoke of the burning fires he has lighted, already looms before his affrighted gaze. These

conditions he has made within himself, and by them he shall be consumed. There never was a wrong administered to woman under the hellish principle of "might is right and weakness no protecting power," but what under the laws of Karma or equilibrium of perfect balance, will be speedily avenged. It is simply fate's decree, the foundation principle of the Universe. Hence, I say, this is "The Woman's Age", which, when in full sway, will mark millennium's vibratory anthem throughout a once physically positive sin-cursed world.

D. L. PETTY.

(Concluded.)

FORCE.

In this age of steam, electricity, radium, etc., when the keen minds of the race are upon an amazing search into the secrets of Nature, and every discovery is more astonishing than the last,—we are very liable to lose sight of the broader meaning of the word "Force."

The ordinary mind connects the word "force" with such things as steam, electricity, heat, light—something that can be handled by man to some extent in science, art, manufactures, and daily life

By the wonderful force electricity, we are changing the habits of all civilization; towns are spreading out into vast suburbs by wonderful car systems; houses are lighted with lights corresponding to Moses' bush in purity and incombustibility. We can see by the X-ray through solid matter. We can hear our friends' voices hundreds of miles distant. We can put away our own voice photos upon little wax discs, and reproduce them at will.

What a very great development in our lives! How the mind of man has expanded the limits of his cosmos—almost from that of an animal to that of a God!

All this has been done by the use of Nature forces. When Galvan made the frog's leg move, he did a wonderful thing; that leg was the first electrical motor. Out of that experiment grew the complex electric motor of the present day, with all its wonderful future possibilities.

Still, with all these mysterious fascinating manifestations of force, if we limit the meaning of that word to such things only, it is as great an error as that of worshipping the sun as God.

The sun is a most magnificent manifestation of God's force; through it we live and move and have our being, and not we only, but the earth herself depends upon the sun for light and heat and the still more wonderful force, gravity or cohesion.

Force, Fohat, is the energy of the Supreme—His desire made manifest; it includes the courses of an atom, a molecule, the great circular life of the sun, the suns that are greater than it—but it is vastly more, for it creates the order of space. Through the effect of force, there is nothing in the Universe that corresponds to the word ‘chaos.’”

And yet, after all this is said, we have only begun the story of its wonders; for, so far, we have only spoken of its exoteric, or outer form. “The unseen things are more men’s hearts and minds.” These act and re-act upon each other with a mysterious awe-inspiring rhythmic force, urging forward the events that are to be; governing the actions of races and the leaders of men.

Nay, who can say if even the solid earth herself does not change and respond to the dominant force in human thought?

Think of the glorious, glowing force in the mind and heart of the dear mother Earth, as she spreads her breast to feed her children, and opens her soul to the love of the ever-radiant sun. The sun himself brooding in the eternal mystery of his great, stupendous work; making himself the distributor of beauty, rhythm and life, by the brooding force of his loving soul.

Eye cannot see, ear cannot hear, tongue cannot express, the grandeur of him, in outward beauty and power. His inner forces, his wonderful mind and soul, are beyond conception and not to be thought upon, except as a vague something all surrounding, all-embracing, all loving, immutable.

Force is the Great Controller. It is God’s “Word,” His law of life. Hidden in Force, we find the key to Form, Number, Color and Light.

JOHN O. VARIAN.

HEARTS THAT UNDERSTAND.

Sympathy is sweetest, purest,
From the hearts we love the best,
Soothing, comforting and calming
Grief’s wild tumult into rest,
Like the silent benediction
Of a holy, angel guest.

Sorrow weeps with kindred sorrow,
Moved by God’s divine command;
Lonely souls, aweary, blighted,
Vainly seeking helping hand,
Ever glean the truest comfort
From the hearts that understand.

ZELETA.

The Temple Artisan

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EDITORIAL MIRROR.

Concealed fire chars and blackens all about it.



Inner eyes see many false visions; outer eyes see little else.



If you cannot be content without tickling the lion's ear, you must expect its spring and its deep-set fangs.



Lust is naught but lust, however finely the phrase be turned wherewith it be clad, and whereby it is used to excite to manifestation.



If you will not profit by the experience of others you have no just cause for complaint when like experience brings loss and suffering upon you.



Over-confidence in your own judgment brings a train of evil consequences as broad and as long as the train which follows *lack* of confidence. One is positive, the other negative, but both are equal in intensity.



The sad death of Herbert Knight, one of the founders of the Brothers of the Illuminati, brings very vividly to mind the warnings Temple members have received from the Masters, against using occult means for personal interior development, before body and brain are sufficiently developed to withstand the forces of high potency which are inevitably precipitated upon them as a result of the demand made by them. Mr. Knight is supposed to have committed suicide as a result of conviction for blackmailing, but those who knew the man intimately, are perfectly sure some great blunder has been committed.

Every leader of a spiritual movement becomes a target for persecution from within as well as without; and, while it might have been the physical hand which fired the bullet that ended Mr. Knight's

earthly life, we have been assured that the real criminal was a member of the Black Brotherhood, and the contributory causes of the seeming suicide were incited to action by means of the same fiendish powerful entity. Mr. Knight had not yet developed power enough to protect himself from the assaults of his spiritual enemies. In his hour of physical and mental weakness his own organism was turned against himself. But there is always compensation. Mr. Knight will be helped back to re-incarnation, and by means of the power won through this period of stress, he will come better prepared to take up the same battle.

While suicide is condemned most strongly by our philosophy, a suicidal act, instigated by a black magician, may be as much of a murder as the taking the life of another by physical means is a murder, and in such a case as Mr. Knight's, the loss of life becomes a sacrifice. In all cases of suicide, an interval of dazed, half-conscious existence on the astral plane is inevitable; but even this can be taken advantage of by the Master if necessary, and we have reason to think Mr. Knight's work is by no means finished.

B. S.

The Temple will soon be holding its fourth regular convention or conference of members. During the first year, a meeting of the Order of the 36 was the only conference held. Last year, owing to the transfer of Headquarters to California, and the lack of conveniences at the Centre, it was not deemed wise to call a meeting of members. A more or less informal meeting of members resident at or near Oceano was held, and the plans for the work were presented and discussed. The conference to be held next month will be the first Temple Convention held on the Pacific Coast. No more important stage of the Great Work can be imagined than that now obtaining. The proposition of true brotherhood is in process of demonstration on this outer plane. Much depends upon every reader of these lines. The Master-builder of the Temple said at the inauguration of the work: "If the people do not want the Golden Age, they can hinder its coming for a time—but if they do want it, they will enter into our plans with enthusiasm."



"The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the karmic heart.

"Great Sifter is the name of the Heart Doctrine, O Disciple."

From inner spheres has come the order "Purge The Temple", and the "Great Sifter" is swiftly doing its work. The wild beasts of ambition, of greed for power and place, have entered the ranks and would filch from it, for their own aggrandizement. Rule or ruin is always the policy of these forces. It is not strange that things of darkness are drawn to centres where the Lodge Light shines so brightly.

The Temple holds no member by any force of fear or favor. If any members are dissatisfied with the work, teachings or methods, they have the privilege of resigning from the organization at any time—and their resignations will be received and recorded in no unkindly spirit. If every present member of The Temple deserted his place, The Temple would go right on just the same—for it has its root deep in the Great Lodge of Life, and the slimy hosts of darkness shall not prevail against it.

Wm. Q Judge once said, when informed of the resignation of a prominent member of his organization: "Let him go; let them all go!" He knew the law, that the organization would be healthier and more powerful for the removal of all who *could* go out. We reaffirm—"Let them all go" from The Temple ranks if they will. Furthermore, if dissatisfied from any cause, we *invite* them to go. And if they will not go, from cowardly fear of losing some opportunity, they should know that such fear alone will debar them from contacting any Master forces at work in and through The Temple. The Great Law will find them out in time, and eject them from the Light—for Day cannot mate with Night. "Examine well thy motives, or thy motives will examine thee". Sincere students of life—and there are many such in The Temple—may not always understand—but devotion will carry them safely over the rough places—when they are not tainted by the virus of selfish ambition and other qualities of the lower nature.

Devotion to principles—and love to humanity, long continued, are the qualities that more quickly than any others, will bring the realization some day, with power and knowledge, that you are working, not *for* the Master, but *in* Him.

W. H. D.

JUDGE NOT.

"Judge not and ye shall not be judged; for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

Over and over have we read and re-read the above text from the

mouth of the Master Jesus, and yet how small hold does it take upon our lives, how little does it influence our actions. We feel justified in judging the action of another, which is not in accordance with what we call our judgment in the case, our preconceived ideas of right and wrong. But why spend our time judging another, when we are ourselves culpable, each hour, each minute, in thought, word and deed? If we examine ourselves with the magnifying lens of true wisdom and justice, we find enough to tax all the time and endurance of our limited life here, for we bring over from past experience in other lives results freighted with the misdeeds of the sum of those past lives.

We are apt to judge others' misdeeds through fear of upholding wrong doing, forgetting that the same Law which governs *all* lives will mete out to each, perfect justice, without our ignorant assumption of condemnation, or adjustment; and, in our eagerness to judge our brother, we forget that this same just Law will mete out measure for measure to us also.

In the philosophy of Marcus Aurelius we find these words:—"Does another wrong me? see he to that; his disposition, his actions are his own. For me, I have at this present, just that which Universal Nature wills me to have, so that, whether the physical currents run smooth or rough, let them not sway the governing or sovereign Self within."

No action is permanent; only the results of action live on, only the Self within is real. Since the mass of mankind is made up of the sum of its units, the mass is good or bad, according to the qualities or principles of each unit; if the governing principle be tempered with a desire for the highest possible good for the mass, we should find each thought and action filled with love, kindness, well wishing, trust, and faith, and in such the Law could find nothing to judge, for all would be in harmony. If the object of our teachings is to establish harmony through co-operation, how can we expect to live under such conditions, unless we saturate our lives with love for each and all? As 'love is the fulfilling of the Law,' to be in harmony with that Law, we must not only *think* love, we must *act* love, which is true soul-knowledge. Then would all desire to pass judgment upon the actions of any, cease, because we should have become conscious of our unity with the whole, and so be partakers of all good. You may say that this is impossible, as man is at present constituted; but, as Marcus Aurelius says further, "Because your own strength may seem unequal to the task, do not assume that it is beyond the powers of man; if *any*

thing is within the powers and province of *man*, believe that it is within your compass also; the measure of a man's worth is the worth of his aims; so we can ask ourselves if we choose, have I understanding equal to the task? and if so, I will use it for the work as a tool given by Nature, for the service of that which promotes the harmony of all." We cannot get away from the fact that in judging another, we are judging ourselves, for we belong to the same great mass of humanity sent out into manifestation, by the Father of all Life, as the Son, whose object and aim is to gather experience, weaving it into Soul knowledge, which is Wisdom, and when we not only recognize but realize that we are but atoms in the great scheme of Nature, we shall the more easily understand that Law, which, being perfect justice, takes no notice of our weak and feeble judgments, because the real I or perfect understanding is "one with God and all good."

EMILY K. MUNDY.

CHILDREN'S DEPARTMENT

The Little Builders—Lesson 10.

BECOMING ONE WITH THE WHOLE.

PART I.

Have you ever thought what the air is to us? It gives itself alike to all, contains the same elements for all, but in those elements there is a supply for all our different needs.

The sick man draws from it that which makes him well; the strong man finds that which keeps him strong; the rich and the poor have it in like abundance, in common ownership; the plants and stones find in it food for their lives; and we have been told that the atmosphere contains the elements from which all the material substances are made.

The air, then, or, to use a broader term, the atmosphere is "All Things to All Men."

The mission that the atmosphere fulfils, is the mission that every great soul desires to fulfil. This is possible, for in each one of us are all the properties that can be found in the entire universe. A drop of water taken from the ocean contains the same properties as the whole ocean. Its difference is in quantity, and its power lies in connecting itself with the ocean.

So it is with man. Each one is a little world within himself, containing the same elements, but his power comes when he unites

with the universe. It is then that the power is given him to be as the atmosphere—"All Things to All Men."

When he reaches this condition, he has passed into what we call Universal Soul. He has reached it by a study of the hidden things of life. He has learned to understand the language of the stone and the flower. He is one who can be happy while in pain, and quiet through joy. He can listen to something unkind or cruel, and not be hurt by it. He is one who has lost the power to wound, and who has suffered until he has given himself for the good of others.

It takes great love to reach these conditions, and it is well that it does as the efforts we make in giving that love, are the Guardians that protect Universal Soul from curiosity, selfishness and the lower qualities of our nature. If it were not so, then we would attain the power that such Love brings, and we would use it in doing things for our own glory and in taking the blessings from our brothers.

Universal Soul is the union of all individual souls. It is that which makes us brother or sister to every one,—to all things. It is Love, but greater than that which we have before we pass the Guardians.

When any one enters Universal Soul, he comes face to face with his individual soul, and sees himself as he is. He is conscious of the fact that he is but a part of a great whole; he sees others as parts with himself.

This makes it possible for him to see others as they are, and to be to them what they need.

Jesus told of this when he said, "I am the Vine, ye are the branches."

The sap that is in one branch is like that which circulates through the entire vine. It is none the less true because the branch may not know it, but so long as the branch does not recognize itself as part of the vine, it can not send its message to other branches; or, so long as it does not recognize the other branches as parts of the vine, like itself, it will not be able to hear the messages they are sending to it.

It is only when the branch sees itself with all others as parts of the entire vine, and knows that by the sap that flows through it, it can come in touch with every other part, that it becomes able to help another branch as that branch would help itself.

It is the same way with us. Until we reach the place where we see ourselves and our brothers as branches of one vine—until we know we are all one, with the same life within us all, we can not really know each other's hearts and help as we should.

We can not yet estimate the strength that comes by uniting our souls.

You may remember the story told in Joshua, of the city of Jericho, when it was surrounded by the Children of Israel. The Lord spoke to Joshua, and told him the people should compass the city and go around about it once each day for six days. Seven Priests, bearing seven trumpets of ram's horns, should go before the ark of the Lord. On the seventh day they should go about the city seven times, and when the Priests blew a loud blast with the ram's horns the people should all shout with a great shout, and the wall of the city would fall down flat, and the people shall ascend up, every man straight before him.

There is a great lesson in this for us. It was the shouting together that made the walls fall flat. It is unity of heart in thoughts of love, that will banish the evil of the world.

We can only come into the knowledge of our Oneness by loving; and, after reaching that condition, if we would be to others what their souls need, we must continue sending on to them, as the sap flows from branch to branch in the vine, or as the blood flows from part to part in our bodies, an ever increasing flow of Love.

(To be continued.)

NOTE.—The song accompanying this lesson is called "Father of All." See "Episcopal Hymn Book."

TEMPLE CONVENTION NOTICE.

The Fourth Annual Convention of Temple Members will be held on the 7th, 8th and 9th of August, at the headquarters at Oceano, California. There will be an assemblage of members on Saturday evening, the 6th, and the program of meetings will be announced. The first regular meeting of the Convention will be held Sunday morning or afternoon, and another meeting in the evening. There will be accommodations for many of our members at the Halcyon Hotel and Sanatorium, at half-rate prices, *viz.*, from 75 cents to \$1.00 per day. As the morning trains arrive at Oceano before daylight, it is advisable to take trains which are due here in the afternoon, if terms of tickets permit. A number of our members have already notified us of their intention to be present at this Convention, and we ask that all those who expect to come will write us as soon as possible, to that effect.

CHAS. L. HARRIS, Temple Scribe.

TEMPLE HOME ASSOCIATION NOTES.

The Halcyon Hotel and Sanatorium reports, that since it was opened on the first of March last, guests have been constantly entertained and cared for. At one period all of the rooms were occupied. Patients from this vicinity are being received, and the outlook for the Institution is very promising.

Harvesting is in process in California. Peas, potatoes, oats and barley grown on the land of the Association are now being gathered for storage or market. About thirty tons of oat hay will be received from one piece of land rented to a neighbor. This hay in winter is worth from \$10 to \$15 per ton. A good "stand" of sugar beets is on the fifteen acres of beet land of the Association. Twenty tons to the acre is the crop expected from that land. They are already sold to the Sugar Factory at Santa Maria at \$4.50 per ton. The cost for cultivating and caring for the crop per season is \$20 an acre, all done by contract with "Japs"

The following suggestive poem seems appropriate for insertion in this Department. The writer, Kenneth Sylvan Guthrie, in sending the poem for insertion in *THE ARTISAN*, kindly adds in his letter: "This poem is written as an invitation to people intending to make spiritual attainment, to leave the world, and gather themselves in places where attainment may be made, as you have done at Oceano. May God prosper your work there."

THE MOUNTAIN RETREATS.

Consumptives, leave Civilization's pales,
Its stuffy rooms, its smoke, its dust, its grime,
Go where perpetual purity prevails,
Upon the mountain-tops' serener clime.

No other place will soon be left to you;
The virgin forests' depths no more exist,
The swamps are drained to flow the deserts through,
Mountains alone defilement can resist.

Here shall the heaven-born snow forever shine,
Here naught can hide the midnight skies' expanse,
Here may ye drink unmixed ozonic wine,
And heal decay within by temperance.

Here Moses and Elijah keep their tryst,
And here in Horeb's Cave God's Voice is heard;
Snow-manna falls to keep the Eucharist;
Here Moses wrote the tabled Ten-fold Word.

Come often to this Mountainous Retreat,
Here shall ye find the promise of fresh Truth;
The rising sun here earliest may ye greet,
And in the stellar motions read all truth.

KENNETH SYLVAN GUTHRIE,
Editor *Prophet*, Lamott, Pa.

TEMPLE ACTIVITIES AND NOTICES.

The attention of our members is called to the Convention Notice in this issue, and we trust that all who can, will arrange to attend, and that all who can will do so in the spirit of service and devotion, giving freely the forces of love and consecration to the cause which the Temple organization represents.

* * *

Members, or friends of the work, in coming to Oceano, can render an important service to the Centre by arranging their route over the Southern Pacific Railroad. Therefore, it is requested, that when a ticket is purchased for Oceano by any member or friend, the ticket agent be requested to take note of the name, as well as the number, form, class and routing of the ticket, in order that the information may be furnished to the main office of the Southern Pacific Railroad Company.

* * *

We have had the pleasure of visits from our sisters, Mrs. C. A. Dobson, of Long Beach, Cal., and Miss Lillian F. Read, of Dorchester, Mass. Our sister Mrs. Maritta Gerner and son, of Lincoln, Neb., and our brother Walter Lohrengel, of Honolulu, H. T., are now sojourning with us, stopping at the Halcyon Hotel.

* * *

It is requested that in all cases of changes in address, SPECIAL NOTICE be promptly sent to the Temple Scribe, by letter or postal card.

* * *

TO THE ORDER OF THE 36: Part of the work of the examination of answers to questions recently sent to members of the Order of the 36 has been kindly undertaken by some of the members of the Executive Council living at a distance, as the Headquarters staff have such a pressure of work upon them. All the help possible will be gladly rendered.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership Certificates and Investment Certificates in The Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

CHAS. L. HARRIS, Temple Scribe.

The Temple Artisan

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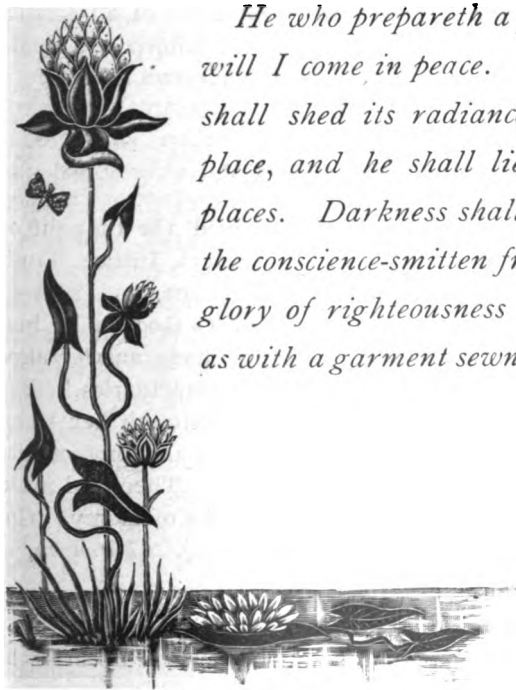
Behold, I give



unto thee a key.

THE LIGHT OF PEACE.

He who prepareth a place for me, to him will I come in peace. Light from on high shall shed its radiance o'er his dwelling-place, and he shall lie down in sheltered places. Darkness shall flee away, as fleeth the conscience-smitten from the law, and the glory of righteousness shall deck his form as with a garment sewn with precious gems.



FROM THE MOUNTAIN TOP.

Soul of my soul, do you hear it? Listen! Do you hear the mad music of clarion and flute, of fife and drum—the pounding on pavement of marching steps—the cry “To Arms!” through the city streets—the bugle-call through by-way and lane? Do you hear the wild gallop of horses’ hoofs, the shriek of the smitten, the dirges of death?

Do you hear the mad revel of wine and song, the tripping and sliding of dancing feet—the maniacal screams of frenzied men? Do you hear them, those echoes of hell on earth?

Do you hear it, soul of my soul—hear the sweet song of the Bird of Life, as it swells and soars, and pierces that loathsome night, calling you, thrilling, saddening, yet gladdening you, inciting to joy so near akin to pain—the ever growing mystery appalls you! Do you hear it cleave the vibrant waves of hell’s domain, as the arms of a strong man cleave the waters engulfing him, flecking with radiant light all hearts attuned to its low measure, as foam from the ocean flecks the open face of day?

All the waters of all the earths cannot drown it: all the fires of all the hells cannot separate it from you. You alone of all earth’s myriad creatures can muffle that sweet song, can interpose a single obstacle to its passage to and from the ears of your own heart.

THE CHILD OF MERCY.

“When God in his eternal councils conceived the thought of man’s creation, he called to him the three ministers, Justice, Truth and Mercy, who wait continually about his throne, and said to them: ‘Shall we make man?’ Justice replied, ‘O God, make him not. He will trample upon thy laws.’ Truth made answer also, ‘O God, make him not. He will pollute thy sanctuaries.’ But Mercy, falling upon her knees, and looking up through her tears, exclaimed: ‘O God, make him. I will watch over and protect him through all the dark paths he may have to tread.’ Then God made man, and said to him: ‘O man, thou art the child of mercy. Go, deal gently with thy brothers.’”—*Quoted by Judge Chittenden, of Kentucky, in Charge to a Jury.*

Every tear of sympathy that falls from mortal eyes is a pearl rich-set in the snowy robe of the soul!—*Zeleta.*

BREATH CULTURE.

TEMPLE TEACHINGS, OPEN SERIES, No. XXXIII.

"The child of the West must lie in the East Wind for a time and a half, ere the Northern and Southern Giants can stand securely on his navel."

The above aphorism meets the eye of the disciple upon entering the portico of one of the Temples of the Mysteries in the far East. In simple terms it means—the chela or disciple, symbolically the man of the West, must place himself in a position to absorb the teaching of the Initiate, symbolically the man of the East, and follow that instruction long enough to permit the magnetic currents, the Giants of North and South, to perform their full offices of awakening to action the hitherto unmanifested or dormant grey matter of the solar plexus. When the above mentioned giants can stand,—that is, when the grey matter has become firm and active enough to bear the pressure placed upon it, the chela is prepared for another step in evolution. Part of the instruction noted above refers to habitual correct breathing, and the aphorism mentioned is peculiarly applicable to the people of the western hemisphere, whether or not they be conscious chelas; for, in a great majority of cases, the grey matter alluded to has scarcely begun to manifest in the solar plexus, the Sun of the Body.

So little attention has been paid by the over-worked, over-burdened or ignorant and neglectful parents of children in recent ages, that cultivation of the breath centres has been largely left to chance. Cultivation of muscle appears to be far more necessary to the average man, while in truth over-cultivation of muscle, without corresponding cultivation of the breath centres, is often injurious, and frequently results in premature disease and death. In such instances too great a pressure is placed on heart and lungs, and the blood by which such pressure is induced is insufficiently oxygenated, and therefore incapable of furnishing the necessary power of resistance to the organs mentioned above, and suddenly the man or woman falls to the ground, as may a tree struck by lightning.

I must not be understood as advocating the use or abuse of the instructions of different Eastern teachers now being publicly circulated in many parts of America and Europe. While they may be correct in theory and detail, they are utterly ruinous in practice, because such teachers have not sufficiently considered, or have ignored the fact that the people to whom they offer such instruction are totally unprepared for it as a rule. In individual cases, some

few good results may appear for a time, but it is to the children of this and other generations to come, that we must look for complete success in a single life-time. Adults as a rule have neither time, patience, nor power of application sufficient to overcome the difficulties in the way, though a beginning must be made in this or some other incarnation; and, while the few simple rules I purpose giving may seem inadequate to those who wish to grow more rapidly than Nature has provided means for doing, they are all that are required, if faithfully followed, to bring your children to a point where instructions of greater moment may be imparted to them.

A careful study of the form and functions of the breath centres is a first requisite, and any good modern text book of physiology will supply a basis of understanding.

While the blood stream of a body is the conveyer of the life principle, as that stream takes its way through arteries, veins, capillaries, etc., to every minutest portion of the body, it is also a sewerage system of wonderful ingenuity, and one to which the authorities of large cities might well look for information.

The blood flows out from the left ventricle of the heart, a pure, life giving stream, and returns from its journey through the body, laden with refuse matter, to the lungs,—the way-stations,—where it comes into contact with the life energized oxygen, breathed into the lungs, and by means of a process of combustion the carbonic acid gas which has been generated by such contact is liberated. The blood is thus cleansed or purified as by fire, and is ready to continue its journey back to its starting-point. As the necessary oxygen is one of the gases contained in the air breathed into the lungs, the necessity for, and effect of correct breathing, is evident. And, as everything in manifestation has its correspondence, its pattern or simulacrum, in every other plane or state of matter, the whole process of breathing, the air, the organs used, and the blood stream itself, have also their correspondences.

Within the molecules of air, exists an etheric energy, which is in turn supplied to the astral body of man at the same time and by similar methods to those used in supplying oxygen to the blood, and by bringing into action the power of will, the process of transmuting the astral substance into a still higher state of matter, and thus liberating the spirit, may be accomplished, when man has learned that great secret. But for the present, we will confine ourselves to the purely physical function of correct breathing.

If you will note the inaction of the breath centres of the average child, or even the adult, when in deep thought, and take into con-

sideration what I have said, you will in part realize the necessity for some instruction to correct such inaction, which for the time being robs the blood of the oxygen required for its purification.

You know something of the power of habit, and can readily understand that if you form the habit of deep and rhythmic breathing by means of conscious effort, the action will continue indefinitely, whether you be conscious of it or not. Habitual deep breathing will tend to develop the grey matter now dormant in the solar plexus, and prepare the way for the advent and use of finer natural forces. It is the inaction of this grey matter of the solar plexus which renders some of the Yoga practices so dangerous to man; for, by such practices, too great a pressure is placed upon the cerebrum, cerebellum and nerves; whereas, if the solar plexus were fully developed, and the grey matter abundant and active, such pressure would be more evenly distributed throughout the body, and all danger avoided. In order to produce harmony or health, a perfect equilibrium must be established between the dominant chords or organs of the body. The power of resistance is just as important as the power of impact, and when the solar plexus is fully developed, it generates the power of resistance to a greater degree than it can be generated by the brain alone. Where there is a lack of this power in any organ, the impact of the finer natural forces tends to break up the molecules of matter composing that organ, and liberate the life energy, which then escapes, and leaves the organ to gradual decay and death. This is what occurs when too great a pressure is placed on the brain. When the blood is perfectly oxygenated, and the grey matter in the head and the solar plexus is fully developed, there follows a gradual emplacement of the same kind of grey matter in other organs of the body, and in time the whole body becomes subject to every thought vibration; is, in fact, a thinking instrument in every part. Its possibilities are increased ten-fold, and life becomes no longer a burden, but a great privilege and blessing.

1. Teach your children to stand erect, first of all things.
2. Never permit them to dislocate the bones of their feet by means of heels on their shoes. Let their bare feet rest on the ground, if possible, some hours of every day, if you do not feel that they can do so all the time.
3. Keep the thought of full, deep breathing continually in their minds, by some simple device, some reminder.
4. Breathe in unison with them a few times each day, and see that the breaths are deep enough to contract the muscles of the abdomen.

5. Never breathe in unison with them when you or they are disturbed or angry, and always keep the idea of harmony before them.

6. Do not attempt to teach children physical exercises at the same time you teach deep breathing.

By following these simple rules, you may keep your children in perfect health, and provide them with bodies capable of withstanding many of the fiercest trials of life, and at the same time prepare them for instructions which will aid in attaining a much higher rate of development than now obtains among the average races of the earth.



THE VOW OF POVERTY.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

"Blessed are the meek: for they shall inherit the earth."

Matthew v. 3 and 5.

When first the disciple is recognized, it is because his heart is vowed to Poverty. This alone constitutes his discipleship.

The mystic recognition is not had upon outward planes. Persons do not bestow nor receive it. The heart evolves it and the Law accepts it. When the Vow is evolved, a bloom spreads over the sphere; the heart has put forth its vital sap, soon to burgeon into deeds which are its blossoms. This bloom is seen upon interior planes, where the cloud of ever-living witnesses hail the first promise of man's redemption. By this new vesture of the soul the returning prodigal is seen, while he is yet far from his Father's house. A toilsome path is still before him, but his face is turned toward his only home. Man has no abiding home in Nature, for there he wanders desolate, in the intimate and dreary companionship of his personal self-consciousness, which is but the dry husk of Life.

Where outward recognition appears to be, the true is rarely present. The two may go together, for reasons of outer work and service, for the Divine require visible agents among men. Permission may be given to this one or to that one to take some pledge which they so persistently offer, self-blinded, self-deceived; such pledges are received at their real value, and not at the estimate of would-be disciples. Or the aspirant is permitted to look upon himself in the light of a disciple *so far as he can*. Such offers have been accepted, such have been received, even though Treachery,

Failure and Ambition are the grim guides of the self-deceived acolyte. The Law of Compassion has written this truth upon every atom in space—that man has a right to all that he can take from the Spirit, and that Those who are One in that Spirit encourage every effort made towards It. Karma, which permitted both the making and hearing of man's demand, judges it by the light which it emits, and provides a reply wholly just. External acceptance of service, promise of aid in return for help given others, these cannot commit the Law, and are not in themselves the mystic Recognition; they are more often devoid of that enduring base. The disciple is only received upon that plane from which his offer really proceeds, and not upon that from which he thinks it proceeds.

Yet let us not imagine that the Lodge names actual agents, to abandon them, or for temporary purposes. If we judge these agents by our lesser lights, we do but confuse ourselves. There will be but one in visible authority at a time—the senior one; the others, if there be others, are his junior brothers acting under him and with him, for such is the evolutionary hierarchy, and Law provides for the orderly reëmergence of its servitors. The juniors may fall away, but not the senior, who *is* senior because of this inability. This does not mean that his soul is sinless while still human. It means that, whatever his oscillations, he has evolved in his sphere a "holding centre" from which he cannot break away. He is never more perfect than the age, the nation, and, above all, those with whom he works admit of his being. When we are more perfect, then we have more perfect helpers. The helper is always in advance of those he leads; their greater attainment promotes his own. There is no waste of energy in that centre of conservation called the Lodge; this is why the perfect souls dwell not among us. Hence the occult crime of uncovering the fault—if fault there be—of the teacher or agent of this plane: it is in large part our own, for we have not as yet made it possible for the pure and perfect to dwell among us. We demand the greatest, and are not ourselves the least. We judge not as the Perfect Ones judge. What, then, commands recognition? Only the true Vow of Poverty.

What is that Vow? Is it not giving up all for Truth, or for Peace, or for Mercy, as one sees these oneself, and abandoning all other beatitudes of self indulgence in some favorite forms of virtue? The truth we see is relative; in embracing it we oft embrace some temperamental inclination of our own. Peace may be a false peace, and the sword of lawful war the only mercy. Kindness to preferred men and objects is that partiality which a Master has declared to be

"one form of black-magic," the magic of self. Humility is the favorite wile of the elemental devil; and outward ambitions, burned away, have root and substance upon interior planes of life,—aye, and a firmer grasp there upon the struggling soul. These virtues are still the possessions of the personal self; they constitute those riches of the human mind which inhibit the entrance to the kingdom.

The Vow of Poverty is a power. It is the power to say, at each instant, and to the Law: Thy will be done. The power to abandon hopes, fears, plans, codes, thoughts. To see each moment dawn as 'twere the last, yet to live it as though it were eternal. To have no rights, no wrongs, no *mental* possessions. To see all things, even the innermost, appear and disappear as Life now forms and now dissolves. To lay claim to nothing save to patience, and then to abandon that for a supreme content. Careless of self-vindication, careless even of justification for causes or persons with which one is identified; ready to explain one's self; equally ready to remain unexplained. Amid a deep interior peace, to arise on outward planes, sword in hand, for the defence of principles and the maintenance of justice to others. Without aggression, to defend most earnestly; to strike home, when needed, to the heart of hypocrisies and ambitions, waging war with every ally of material darkness, and most of all with one's own material mind; and all these, while remote in spirit and calm in soul. On the outer plane there is no real peace, but only a base compromise, with which the flaming Christ-sword is forever at war. Not all who have taken the Vow wear an aspect of external amiability. The mendicant is a stranger to professions of sweetness and light; he neither rejects nor invites sacrifice and pain. He blesses the Law when it gives and when it takes. He takes hold and quits alike indifferently so far as himself is concerned, and for his erring fellows grieves in silence, not with that audible pity which is itself a form of self-complacency. Deep within his soul he has found the Unconscious. He knows that It possesses naught, because Itself is all. He strives to merge his personal consciousness into the Great Deep. His ever-widening mind becomes a breath, and embraces the universe; the Vow has borne its harvest when it "inherits the earth," which is the conquest of the personal thought, and at last for him the beatitude is more mystically translated:

"Immortal are the votaries of the Breath: because theirs is the Realm of the Over-World."

JASPER NIEMAND.

—From "*Theosophy*," Issue of April, 1896.

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EDITORIAL MIRROR.

The Temple is a fact in Nature, built on fundamental principles—not on personalities.

✱

The organization known as The Temple is the direct continuation of the work inaugurated by the Great Lodge for this cycle in 1875. The same Initiates and Masters of the Lodge are back of it, with the additional protection of some Greater Ones whose help is necessary because of the greater scope of the work, and the fact that the Temple phase of the Lodge work must touch the very vitals of the Beast, and rouse to fury forces that have lain dormant for thousands of years. The very effort to regenerate and purify the slimy pool of the world stirs the monstrous forms in that pool to vicious action against the inpouring Light.

✱

The Agent of the Lodge for the Temple work was selected not alone because of special fitness, but because of the eternal spiritual tie with that Master of the Lodge whose cycle of work opened for the world in 1898—the time of the organizing of the Temple on the outer plane. During the first two years, special and extraordinary occult work had to be done with the one who was to be the Agent of communication between the world and the Great Lodge. As a result of that work, aided and made possible by the nearness and help of another who was most closely and interiorly related, correlation after correlation was made between the Agent and the Lodge, culminating finally in an actual blending of the astral body with the Nirmanakaya body of the Master operating on the higher plane. So was forged another Link with the Great White Lodge. The tremendous significance of this will be appreciated by the world of the future—for the results to the humanity of this planet will be great indeed. Coincident with the establishment of the Temple in 1898, cosmical forces of the highest order were directed from inner spheres by the Lodge into the world to prepare conditions in and with humanity for the advent of the Avatar due within the next

twenty-five years. These forces have been actively at work, and are the cause of all the unrest, great changes and leavening now going on in the world between men and nations.



What is this Link with the Lodge? It is not a personality—not a Soul in the ordinary sense. It is a Centre through which the Inner Light of the Lodge may reach the world—a Centre of Impersonal force, a mirror reflecting back to the world or to those around it just what images or forces they throw up to it, and as the higher demands of Love and Brotherhood are made upon it, throwing out with a free hand priceless treasures of wisdom and truth for the nourishment of starving souls. It is this Centre of Light, this opening in the great iron wall that shuts out humanity from the Lodge—its Higher Self—not any personality—that the pledged members of the Temple have sworn to uphold, protect and defend.



And if one thing is true in occultism, it is this—that no greater merit can be won by the chela than the defense of his spiritual Teacher or Master when such are attacked—for they are helpless to defend themselves—because of what they are. Nothing can more quickly bring the realization of that spiritual resurrection and identification with the Father-fire of the hierarchal ray to which they belong.



In 1889, after a series of crises and upheavals through which the Esoteric School of which she was the Head had passed, H. P. B. wrote at length to her members saying, among other important things: "Of the fact that no such large and ever growing body as the Esoteric Section could remain without its traitors, open and secret, I have been aware from the beginning. I knew what I had to expect, from the first day. I knew that the task I had undertaken would lead to more obloquy and misrepresentation for me than ever; that it was sure to create a large amount of bad feeling among the members of the Exoteric body, which would finally be vented, in particular, if not solely, upon myself. And all has come to pass as I knew it would." She then relates at some length how she had been reproved by the Masters for violating the time-honored rules of occultism for the government and instruction of disciples. She then quotes from the Book of Precepts referred to by the Master: "To the earnest Disciple, his Teacher takes the place of Father and Mother. For whereas they give him his body and its faculties, its

life and casual form, the Teacher shows him how to develop the inner faculties for the acquisition of the Eternal Wisdom." Again:

"As the limbs defend the head and heart of the body they belong to, so have the Disciples to defend the head and heart of the body they belong to, from injury."



It is interesting to recall that The Temple has passed more than one severe crisis during the past seven years, and that it is now more developed and vigorous than ever. Like every entity, it must have its growing pains, its occasional fevers whereby it throws off effete matter from its body, leaving it healthier, purer and stronger than before. In spite of all opposing forces, The Temple has never faltered in its mission of redeeming Humanity, and although the Great Sifter is at work in the Temple, as in the world, never was there a time when the Lodge Light shone so brightly as now through the Centre established by the Masters of the Great White Brotherhood.

W. H. D.

CHILDREN'S DEPARTMENT

THE SONG OF LIFE.

Temple Builders—Lesson 11.

A deep musical tone from a silver trumpet is calling the Temple Builders together. It is in a grove the group is gathering. The dew has just left the grass, for it is morning. The sun is but high enough to take the chill from the air, while the breeze that blows softly among the trees soothes the tired bodies and minds of many among the number. Suddenly, though it is but early in the day, the grove becomes light as at noon time. A feeling of greater warmth passes over the group, causing all to cease from their play or to rouse from their rest, while a hush falls upon them. The light and warmth bring with them something that draws the attention of the group toward a point in the center of the grove, which before has been vacant, but where now stand a man and a woman, with a large harp between them.

Now the man sweeps his fingers over the strings of the harp. As the strings quiver and the music floats out on the air among them, gradually all draw nearer, the children first, then the grown people, until they stand in a circle around the players, as though drawn there by the strings of the harp which stirred the heart-strings within them. It seems, as they listen, with hearts in tune with the

player and the music, that all stand and breathe as one person.

The music ceases, and, after a silence, the woman tells how the harp has been giving the story of the Builders as they are gathered together. Each has come with love in his heart for all others. They are tuned to the key of Love and Helpfulness as the harp had been tuned for the Symphony of Life the man had been playing. The children or flowers are notes and chords in the great Symphony the Builders are forming, as much as each tone is a part of the Symphony the harp had been singing. The delicate flowers, the flights of the birds, the happy hearts of the children, are the light tones of the Symphony; the trees and the older people are the bass tones in the music.

The different *forms* of flowers, rocks, and even our own bodies, are made by tones that are uttered by the soul itself, and by God in His love and kindness. We see this in placing sand on a glass plate and drawing a violin bow across it. If the tone be harmonious, the sand will form curves and graceful figures, but if the tone be discordant, the sand will make crooked lines and irregular figures. So it is with the Builders. If they would build beautiful Temples, they must not only utter tones that are musical, but must think thoughts of purity and do deeds of truth and kindness.

During the playing of the harp and the words of the woman, the strange light and warmth have continued. The Builders have been so interested, so lost in the words and the music, they have thought of nothing else but to give out the love from within them. They have not noticed what the woman is now calling to their attention.

The light and warmth continue among them, but around them on every side there has come darkness, storm and terror, with thundering, rain and lightning.

The woman quiets their fears by telling the old story of the coming storm and the little bird that found shelter in the bosom of one who stood at the window watching the storm clouds gather. She tells how, as he sheltered the bird in his bosom, the words of the hymn came to them; and she asks them to sing it now, while the storm is raging about them.

Then from the grove there issue the strains of the harp, playing the tune of "Refuge," the high, clear voice of the woman singing and leading the people in, —

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;

Hide me, O my Savior, hide,
Till the storm of life be past;
Safe into the haven guide,
O, receive my soul at last."

None can resist the music, the power of the singing. Voice after voice join in the song, until all are singing, uttering the words or the tones, and lifting up their hearts with the music.

When the harp first sent out the strains and the woman opened the singing, there went out from the group into the storm, rays of clear light, like rays from a star, which grew ever brighter and stronger, and reached out farther and farther, as the others joined in the singing, until finally its wonderful brilliance entirely lighted the darkness.

The hymn and the music close, and with them the storm and the terror. Even the star is lost in the wide spreading circle of light.

A hush falls upon all, as they gaze with upturned faces. They turn with a look of love toward the man and woman who stand with hands outstretched in blessing over them.

Children silently place their hands in the strong hands of their parents. The group begins to scatter, and all turn toward home, in the silence, taking with them as they walk, the strength and power of the light and the music and the love of the man and the woman. The Love, the Light and the Music remain in the grove in their glory, drawing people to it for strength and refreshment, and sending them forth again to bestow its blessings upon others.

NOTE.—The song accompanying this lesson is "Jesus, Lover of My Soul." Tune—"Refuge."

Suggestions—Find the meanings of Symphony, its origin and best composers. Children should hear a good symphony by an orchestra, if possible, and have practical applications drawn. Find points of interest in lives of composers, and have children find them. Show how their struggles appear in their music. Find the story of Beethoven and his Moonlight Sonata. It was written to give pleasure to the blind child and helped Beethoven master his trials. Find the Symphonies in Nature, in the heavens, the rocks, the flowers. Read "Ethics of the Dust," by Ruskin.

THE PHYSIOLOGICAL CELL, OCCULTLY CONSIDERED.

II.

We considered in our last essay the constitution of an ideal physiological cell, and have found that it is entitled to a consciousness of its own, and have tried to prove this consciousness by citing the behavior of the vampyrella in its pursuit of a spirogyra.

(Both of these belong to the family of the *amœbæ*, single-celled forms of life of the simplest construction, and lowest in the scale of organic manifestation, living in colonies, looking like jelly-spots, the individual cells consisting of a homogeneous semi-fluidic substance or protoplasm in which nothing like an organization can be detected even when aided by the microscope.) Let us now investigate the life work of the cells in respect to the different functions they perform in the building of the Temples of God, and in particular the greatest of all, the human organism or the Temple of Solomon, as it is allegorically called in the Bible, the highest manifestation of physical forms, and to which all other forms aspire.

As the reproduction of the cell should engage our first attention, in order to understand how tissues and organic forms in general are built, we will study one of the simplest manifestations of cell-life under the microscope. Let us take for an example a drop of that simulacrum of jelly that covers damp stones, walls, etc., and let us look for one of—say, for a *palmaglœa* (*palma*, the hand; *glœa*, glue), one of those humble lives at the bottom of the scale in the evolution of living forms. Aided by the microscope, we will find that this drop consists of a multitude of green cells, each surrounded by a gelatinous envelope. The individual cell, which does not seem to have a distinct membranous envelope, is filled with granular matter in the midst of which a nucleus may be distinguished when stained with iodine. We will then observe that some of these, a little larger than the rest, while under observation begin to present a sort of hour glass contraction across the middle, completely cutting them in two halves, continuing to do so, cell after cell, as fast as one can count numbers, so that by and by a colony is formed. This process of subdivision is quickly repeated until extensive areas are covered, limited only by unfavorable conditions to their growth. To this class belong the bacteria, bacilli, vibrioni, etc., some of them very malignant, seemingly the destroyers of forms that have become useless or unable to perform the life work to which the Good Law has assigned them.

Somewhat more complicated and a little higher in the ladder of life, are the monads of Ehrenberg—plant cells of about 1-3000 of an inch in diameter. The mother-cells of this species divide into many smaller cells, which finally, having reached maturity, break the common sheltering shell, and gain their liberty, to repeat the same process. These monads abound in fresh water pools, forming extensive colonies; and these colonies may be recognized with the

naked eye, when a drop of the water containing them is held up to the light.

This mode of direct cell division and multiplication becomes more complicated, requiring two cells to accomplish reproduction. This process is termed fertilization when applied to the vegetable kingdom, and impregnation when applied to the animal kingdom.

The essential organs of reproduction of the vegetable or floral kingdom are the stamens and the pistils.

The stamens or anthers consist in the majority of one or two cells, which at maturity open and yield the pollen, still smaller cells, the fertilizing elements.

The pistils, the organs which are fertilized by the pollen, may be commonly divided into three parts, namely, the ovary, the style and the stigma.

The ovary being the organ that contains the ovules, cells in a cell, the rudimentary seeds.

The stigma, the part upon which the pollen is deposited, and the style, the intervening portion.

After fertilization of the mother-cell, the ovules contained in an ovary or the common protecting cell, continue their growth until the seed is matured. The seed, covered by a membrane or integument, contains the nucleus or kernel, in which is folded up and embedded in albuminous starchy matter, the embryo, the future plant.

The process of reproduction of the animal-cell and its growth to maturity, is a much more complicated process, foreshadowed in the reproduction of the vegetable cell. But enough has been said, as the process is essentially the same. In our next essay we will continue to study other functions of the cell.

B—, (M. D.).

JESUS TO ABGARUS.

The following letter and answer is said to have passed between the King of Edessa and Jesus:—

“Abgarus, King of Edessa, to Jesus, the compassionate Savior, who appeared in the flesh, in the neighborhood of Jerusalem, All Hail! I have heard of thy exalted virtues, and of the wonderful cures performed by thee without the use of medicines or herbs. The report sayeth that Thou causeth the blind to see, the lame to walk, and that Thou cleanseth the leprous. Thou casteth out unclean spirits and those that are plagued with grievous diseases. Thou healeth and Thou bringeth the dead to life. As I heard those reports concerning Thee, I formed two opinions: either that Thou

are God descended from the heights of heaven, or that Thou are the Son of God, from whom all these wonderful works proceed. Therefore I write this unto Thee, fervently praying that Thou wouldst undertake the trouble to heal me from the heavy sickness by which I am punished. I am told that the Jews threaten Thee with great evil, and resist Thee in anger. It is true, I have but a small city, but it is well appointed and fortified and celebrated, so that it will afford us everything needful."

Thus wrote Abgarus.

The following answer was sent by Jesus to Abgarus, the King, by the hands of Annanias, who was selected as a messenger:—

"Abgarus, blessed art thou who hast not seen, yet believed on me. It is written that those which see me, believe not on me, that those who see me not may believe on me and be saved. As thou writest to me, I must of necessity fulfil those things for which I was sent into the world. After I have accomplished all these things I shall again be taken up to him who sent me. As soon as I have ascended, I will send to you one of my disciples, who will heal you of your painful disease, so that your life and the lives of yours may be preserved."

Thaddeus was sent.

TEMPLE ACTIVITIES AND NOTICES.

By the time this issue of THE ARTISAN is on its way to our members, the meetings of the Convention will be in progress. From letters received, we expect a goodly gathering, some of our people coming from distant parts. Some have already arrived, and will remain for a part of their summer vacation. On Saturday, the 6th inst., an informal meeting will be held in the reception rooms of the Halcyon Hotel, when the program of meetings will be announced. An account of the proceedings of the Convention will be given in the next ARTISAN.

* * *

It will be encouraging to all to know that the membership of The Temple has increased materially during the past year; also that the present healthy condition of The Temple, and the real interest of its members is evidenced by the fact that all the departments of the work have been so well sustained financially during the past year. Members should not, however, relax their efforts in any respect, as there is greater work ahead than has yet been accomplished. It is indeed a great privilege, open to all, to engage in carrying out the great plans of the Lodge for aiding humanity in this Cycle, which is no less than establishing a new order of life on this planet.

* * *

Our Brother and Sister, Mr. and Mrs. Evarts, of Santa Fe, New Mexico, and our Brother, George Leitch, are sojourning with us, at the Halcyon Hotel. Sister Jessie Howard, of Cincinnati, is also with us, and may remain at Headquarters for some time.

CHAS. L. HARRIS, Temple Scribe.

The Temple Artisan

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Behold, I give

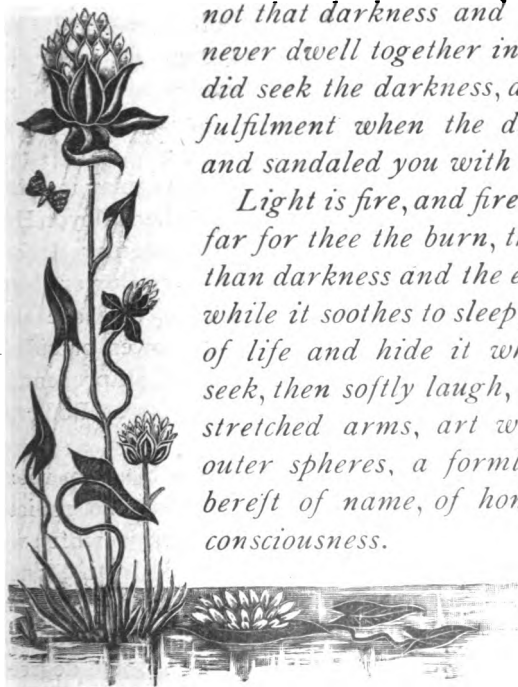


unto thee a key.

COME FORTH!

Come forth from your hiding places, ye whom Lucifer hath frightened! Know ye not that darkness and the light of day can never dwell together in one place? And ye did seek the darkness, and the peace of non-fulfilment when the demon Fear assailed and sandaled you with coward's gear.

Light is fire, and fire will burn; but better far for thee the burn, the pain, the longing, than darkness and the ease it brings; which, while it soothes to sleep, will steal thy crown of life and hide it where thou canst not seek, then softly laugh, when thou, with outstretched arms, art wandering midst the outer spheres, a formless, shadowy thing, bereft of name, of home, of all but semi-consciousness.



HO! COMRADES!

Attune your heart to the great triune chord of Universal Life sounded by the Masters during our late Convention,—the chord of Unity, Charity and Helpfulness, and see if you cannot feel the pulsating wave sent forth at that time for your comfort and help.

DO SOMETHING for some other needy soul, and the return wave will bring your recompense.

B. S.

REPORT OF PROCEEDINGS OF FIFTH CONVENTION OF TEMPLE MEMBERS.

As on former occasions, the members arriving for the convention assembled on Saturday evening for a little social time. All of the visiting members stopped at the Halcyon Hotel, the parlors of which are convenient for social sessions, as well as for the holding of meetings. It was a time for the renewal of old acquaintances and for new acquaintances to be formed. Mrs. Kent rendered several fine musical selections on the piano, and Mrs. Atkinson, a visiting member from Los Angeles, caused smiles and tears to chase each other in quick succession over the countenances of all present by her most natural rendition of a number of readings from her repertoire as an elocutionist. Light and simple refreshments were served just before dispersing. All expressed themselves as having spent a most enjoyable evening.

The next day (Sunday), beginning at 2 P. M., the regular meeting of the convention was held in the reception room of the Halcyon Hotel. The meeting was conducted on the order of a regular Square meeting, the four general officers of the Temple, Dr. Dower, Mrs. F. A. La Due, Mrs. J. W. Kent, and C. L. Harris, who are also the officers of the Central Square, officiating. Dr. Dower presided.

After calling the meeting to order Dr. Dower asked all present to meditate for a few minutes on "Our Unity with the Great Lodge," saying at the same time:

"Let us open our hearts as fully and freely as possible from within, that the inner forces may enter us, be transmitted and radiate from us into this meeting, and for the good of the work in which we are engaged. And let us remember the words of the Great Master when we are meditating, 'When two or three are gathered together in my name there am I.' *There* is the Master of Love, of Life, of Compassion, of Justice and of Truth. We are that in some degree, or we are nothing. We must let those inner currents flow through

our auric selves or we are nothing but a mass of matter vibrating on one of the lower planes, in one of the lower spheres of life, where we can never hope to realize or attain our divine and natural birthright, our realization of our own Higher Self, our unity with the Lodge and with the Masters, which is the end and aim of all evolution, and to realize this unity is to realize our true place in the status of the Lodge, in the economy of life."

After the meditation, a vocal solo, "Cleansing Fires," was impressively rendered by Mrs. J. W. Kent. The Temple Guard, Mrs. F. A. La Due, then read the last instruction from the Master on "Divine Love." Mr. C. L. Harris, Temple Scribe, then read his report as follows:

REPORT OF THE TEMPLE SCRIBE.

To the Members of The Temple:

Since our last convention held in Syracuse, N. Y., in September, 1902, the Temple work has steadily progressed in all departments, and our membership has increased very considerably. This increase is the result of effort on the part of workers in the Temple ranks, and of correspondence, and literature sent out from Headquarters, including the distribution of sample copies of THE ARTISAN.

There are now twenty-four active Squares, seven of which were established since last convention, viz: Decorah Square, Decorah, Ia.; Etidorhpa Square, Prosser, Wash.; Elmhurst Square, Elmhurst, Ill.; Golden Rule Square, Everett, Wash.; Rose Square, Home, Wash.; Boston Square, Boston, Mass.; Fall River Square, Fall River, Mass. Regular reports received show that the following Squares are active: Central Square, Oceano, Cal.; Hiawatha Square, Syracuse, N. Y.; Capitol Square, Washington, D. C.; Wm. Q. Judge Square, Bridgeport, Conn.; Lincoln Square, Lincoln, Neb.; Rameses Square, Denver, Col.; Brotherly Love Square, Philadelphia, Pa.; Chicago Square, Chicago, Ill.; Cincinnati Square, Cincinnati, Ohio; Esperanza Square, Los Angeles, Cal.; Ahmo-Mama Square, Hot Springs, Ark.; Willamette Square, Salem, Ore.; Blue Star Square, Portland, Ore.; Lotus Square, Green Bay, Wis.; Seattle Square, Seattle, Wash.; Unity Square, Philadelphia, Pa.; Daya Square, Everett, Wash.; Decorah Square, Decorah, Ia.; Etidorhpa Square, Prosser, Wash.; Elmhurst Square, Elmhurst, Ill.; Golden Rule Square, Everett, Wash.; The Rose Square, Home, Wash.; Boston Square, Boston, Mass.; Fall River Square, Fall River, Mass.

Since our Headquarters has been established here, the interest of our members has increased and deepened; but we are all aware that

a sifting process has been going on for some time, and that this is preparatory to greater work and greater increase in the future.

CHAS. L. HARRIS, Temple Scribe.

Mrs. J. W. Kent, Temple Treasurer, then read her report, saying at the same time in regard to the same:

The Treasurer's report is of necessity from one standpoint, a plain statement of facts, but from another it is far more than this

The Temple Treasury does not represent the outer business phase of the movement (which is the Temple Home Association), but is maintained in order to support the inner nucleus or heart. Remembering this and taking into consideration the genuine sacrifices which have been made on the part of so many in sending contributions, it brings to our consciousness the forces of thankfulness, deep heart sympathy, trust and confidence in the success of a work which has for its foundation stone the loyal endeavors of its members.

It has been a great pleasure to answer the many letters of interest and devotion which have been received, and a privilege to have any charge of the department whatsoever.

In making this report it is my desire to bring into it a recognition of Mrs. Mundy, and the interest and fidelity she has always held toward the work in general and this department in particular, the success of the department being largely due to her faithfulness.

Through her inability to be present at this centre this department has come under my care, and it is my hope that I may conduct it with the faithfulness, devotion and obedience to the Master's plans that characterized her efforts in the cause. She is present with us to-day in spirit, and it is right that she should have mention at this time.

We desire to offer most hearty thanks to the contributors of the Helping Hand Fund. Through their efforts it has been made possible to carry on certain lines of the work which otherwise would have been impossible. In this connection we desire to publicly thank our sisters, Mrs. Steward and Mrs. Wilkins, for all their efforts, in the past, in behalf of this fund.

We also offer thanks for all that has been done during the year, and ask that the support of the work be continued with ever increasing strength, that greater and broader progress be possible for the best interest of each and all for the establishment of the Master's Kingdom upon earth as it is in Heaven.

Dr. W. H. Dower, the Official Head of The Temple, then read his report and message to the Convention as follows:

REPORT OF THE OFFICIAL HEAD.

This report will embrace Temple conditions and progress from the time of the last regular convention held in Syracuse, N. Y., on the 15th of September, 1902. Very important changes were imminent in The Temple at that time, chief of which was, the changing of Headquarters to the Pacific Coast. The report of the proceedings of that Convention was printed in THE ARTISAN. Shortly after the Conference a paper was sent to all members calling attention to the necessity of changing the Headquarters to the Pacific Coast so as to expedite and make possible the carrying out of the plans of the Lodge from that point, in accordance with previous directions received. In this same paper members were asked to contribute funds for the erection of a Headquarters building. The response to this on the part of members was most generous, and, as a result, a building fund was soon in hand that justified the erection of the Cottage now used for nearly all Temple purposes. Several devoted members from Los Angeles, who were artisans, contributed their services in the building of this cottage, thus saving a considerable sum that otherwise would have had to be expended for labor. As a result of this, a better building was erected than would otherwise have been possible. This building was ready for occupancy early in May of 1903. The Temple effects, consisting of books, papers and some furniture, had been previously shipped from Syracuse, so that in June, the Headquarters was furnished and occupied by some of the officers. A prodigious amount of work, detail and otherwise, was accomplished, during the following few months, so that all the Temple machinery was soon in good running order and the currents of force between the New Centre and all sections of the Temple were soon firmly established. About the 1st of November the Temple secured the efficient services of Miss Grimes, as stenographer and typewriter, thus expediting the correspondence and other phases of the work. In October, 1903, the membership pledge was abolished, and a simple form of application substituted, thus creating an Exoteric Section of the Temple. Pledges are still in force in the inner degrees, however. The membership of the Temple has increased materially during the last year, and although there is a constant pruning of those members from the Temple Tree who become, so to speak, dead wood,—who have shown no interest in the work,—at the present time, the Temple lists show that the membership is larger than at any time before in the history of the work. This, however, is nothing in itself—for from an inner and spiritual standpoint, it is not the numerical strength of an organiza-

tion that counts, but the spiritual stamina of those who are aligned to the higher forces. From this standpoint—three devoted members who are *alive* with the forces of the Lodge can accomplish more than a thousand who are indifferent.

We are now entering the seventh year of Temple Life, and it is an occult law that the seventh year of endeavor in the life of a chela or of a Lodge Order, is marked by a squaring of accounts, a process of sifting, elimination, and purification. This begins on inner lines, and works out exteriorly in exact correspondence. We may therefore expect that the coming year will see many elements eliminated from the ranks, that have failed to come up to the standard required by the Masters of the Lodge—who have failed in devotion and the right attitude toward the work or the Heads of the work, or who have been totally unable to catch the spirit of the Temple and the forces of the Central Flame directed to them by the Master Watchers in the central Initiation Chamber of the Great Temple existing at a certain place.

As a result of the transfer of Headquarters to this section, the Outer work of the Lodge, known as the Temple Home Association, has been organized, and while this is officially and legally distinct from The Temple, yet we must recognize it as a part of the great Temple Movement of this Cycle—for it is the entering wedge of force that will usher in a new order of things on this planet for Humanity,—a fact that will be thoroughly demonstrated as time unfolds. Every member should try to catch the genius of this outer work—and if each one gives it proper thought, he will be startled by the possibilities involved in it for the elevation of the races of the earth. Every Temple member should endeavor to advance the cause of this outer work as his or her circumstances and opportunities may permit. There is no phase of the Lodge work of more importance—no phase of the work that is nearer and dearer to the Master's heart than the accomplishment of the great end that this outer work makes for.

The report of the Temple Treasurer shows that the work has been well supported, thus permitting good conditions to be established here. Members should not relax their support, however, for a critical time is before us, and the mental, moral and financial support of every member is as urgent as ever. Remember, in giving this support to the Centre, that it is given to the Lodge.

THE TEMPLE ARTISAN has also been well sustained, and now has a circulation of nearly a thousand copies monthly.

Owing to the primitive conditions prevailing here, it was not deemed wise to extend the Book Department, as so much energy

was required in so many other most important directions. This Department is not carrying as many books in stock as formerly, but as the work becomes better established, desirable books in line with the work will be added, and it is expected that ultimately a publishing department may grow out of the book business. A publishing department is one of the needs of the Centre, as all the printing is now done in Oakland, which is expensive and inconvenient; but is the best that can be done at the present time.

As has been the case ever since The Temple was inaugurated, the forces of disintegration have been active within the ranks during the past year, but the constructive forces also have been intensely active, and the upbuilding has gone on steadily in spite of the most terrible adverse forces set into operation to destroy the work. From the vantage ground that it is my privilege to enjoy, I feel that I can say conscientiously, in spite of the fact that hostile forces are even at this time beating strongly against the work, that it never was in better condition for carrying out with power the plans of the Lodge entrusted to us. The material results accomplished should show all that the work is going on along the lines laid down by the Master Builder. Much more can be accomplished during the next year if all will put their shoulders to the wheel, and help as opportunity will permit. As a result of the sifting that has taken place during the past year, the officers in charge of the work know better than ever upon whom they can rely for effective service. It may be helpful to bear in mind that The Temple is a Lodge Centre on the physical plane constantly reflecting the condition of Humanity back to the Lodge. The action is to and fro, without and within. Through that centre, forces are poured to help the world, and the world throws into that centre its forces of evil and disintegration which must be transmuted by the collective aura of The Temple, into good. Thus it is a powerful dynamic centre of generating and regenerating force that has to do with the evolution of Humanity on all the planes of its being.

(At this point, Dr. Dower elaborated somewhat the *modus operandi* of this occult process).

There is no duty more important for all, than the earnest, devoted allegiance of all members to the Heads of the Temple and the appointed officers. If any members feel that they cannot give this allegiance and corresponding confidence to those whom the Master has selected as his intermediaries with the world, they should *get out* of the Organization at once, for they will only make of themselves ve-

hicles for evil forces to pass through, and evoke reactionary forces against themselves, that will take ages of endeavor and sacrifices to overcome.

It is fitting here that I quote for the benefit of all, the five rules in the Book of Precepts referred to by H. P. B., in her Teachings to the Esoteric School, of which she was the Head. The Master had called her attention to these rules, when adverse forces were working in the E. S. referred to. They are as follows:—

“1. To the earnest Disciple his Teacher takes the place of Father and Mother. For, whereas they give him his body and its faculties, its life and casual form, the Teacher shows him how to develop the inner faculties for the acquisition of the Eternal Wisdom.

“2. To the Disciple each Fellow-Disciple becomes a Brother and Sister, a portion of himself, for his interests and aspirations are theirs, his welfare interwoven with theirs, his progress helped or hindered by their intelligence, morality, and behavior through the intimacy brought about by their co-discipleship.

“3. A co-disciple or associate cannot backslide or fall out of line without affecting those who stand firm, through the sympathetic tie between themselves, and the psychical currents between them and their Teacher.

“4. Woe to the deserter, woe also to all who help to bring his soul to the point where desertion first presents itself before his mind's eye as the lesser of two evils. Gold in the crucible is he who stands the melting heat of trial, and lets only the dross be burnt out of his heart; accursed by karmic action will find himself he who throws dross into the melting point of discipleship for the debasement of his fellow pupil. As the members to the body, so are disciples to each other, and to the Head and Heart which teach and nourish them with the life-stream of Truth.

“5. As the limbs defend the head and the heart of the body they belong to, so have the Disciples to defend the head and the heart of the Body they belong to from injury.”

A word about the Teachings. Those who study them with an open mind and with heart attuned to the unselfish desire for Truth, will find in them as they go on, the Key to the whole Science and philosophy of Occultism. In these teachings, hidden often by the ore of necessary words, lie the deepest secrets of life, but it is only the Heart Light that will throw them up to the mind, for the Chela soon comes to that stage on the Path, where, if he would go on further, he must abandon the search with his mental forces. Without the intimate co-ordination of the Heart, he is stopped as by a

stone wall, and must wait for the heart part of his nature to unfold. But we must not forget that it is not words or printed Teachings that are of the highest value. In proportion as we open our hearts to the inner life, to the soul, do we realize our oneness in the Lodge, and are filled with its radiant truth and wisdom.

I will conclude this report by again quoting from the Book of Precepts referred to:—

“He who wipeth not away the filth with which the parent’s body may have been defiled by an enemy, neither loves the parent nor honours himself. He who defendeth not the persecuted and helpless, who giveth not of his food to the starving, nor draweth water from his well for the thirsty, hath been born too soon in human shape

“Behold the Truth before you: A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one’s co-disciple, a readiness to give and to receive instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of truth, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science, (Gupta Vidya,) depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.”

WILLIAM H. DOWER.

Remarks by Mrs. La Due:

I wish to say just a few words in reference to the claim that our brother has spoken of, that we are making for The Temple. We are so greatly misunderstood in many instances by those who have had but little opportunity for investigating and understanding the teachings which we have put out, that I feel that even here there is a possibility of the same occurring, and there is one point particularly that I would like to bring out and make a little clearer if possible. Our philosophy teaches that there are seven planes of existence, and that from the interior or spiritual plane is reflected out into manifestation one plane after another, one state of matter after another, one within the other, each one becoming more solid, more dense, as it goes out from the central point of manifestation. One of those planes—the one next to the earth plane—that we speak of, we call the Astral Plane. Now, on that astral plane must first be born into an existence in form, and of a fine grade of matter, everything that

comes into manifestation on this earth plane. No child can be born on this physical plane, for instance, that does not come to life first on that astral plane. Now, also on that astral plane is reflected back all the thoughts of human beings on this plane, and as all things else are reflected from that plane out to the physical plane, so comes on that plane first, all the great prophecies that are made in reference to the earth and the peoples of the earth. And when any great prophecy is made on that plane by any of the entities we call Masters, whoever has his interior senses attuned to that state of vibration, catches that prophecy. For instance, if the Master Hilarion should from that plane this moment make a prophecy, He would probably say—"Now *you*' go and do such and such a thing, *you* cause to happen such and such a thing." Unless He had before established a direct line through which He was working, the prophecy would be heard by all those whose inner sense of hearing was in any way developed, and whoever heard it would have reason to think that they individually were the only persons to whom that message or prophecy was addressed. This is due to the unity of those interior planes of matter where the consciousness of one is the consciousness of all to a very great degree. When the prophecies were first made concerning what we term The Temple, they were made so that they were caught by many people on the earth, who at once took this personal view of them, who at once thought that they individually were sent out to perform this great work. So, instead of trying to get together to find out whether others had heard the same cry, whether others were to strive for the same great purpose, they have, as a rule, set themselves apart, and formed little cliques here and there, and have decided that only those who come to them as a little order or a little clique, as the case may be, can in any sense "be saved," or can be led into right paths of life. Now, right here is where The Temple differs from all such. We are not only willing, we are more than anxious to unite with any body of people and every body of people that are working for the same end. We have no desire to set ourselves off in a corner, or make a little clique of ourselves. We are trying, and we have tried in the past, to send out as far as possible, all the light that came to us. While all that Dr. Dower has read in reference to our duties toward Teachers and toward the Lodge as a whole is perfectly true, when all is told, those teachers, if they were in the right condition and position to-day, would be a *body* of teachers; it would not be one here and one there, and one somewhere else; they would be united; they would be, as it were, one group within

another group, and the time must come when they *must* be in this position. It is not that they are in any sense above or beyond any one else; they have simply become the vehicles for the transmission of the Lodge force, and there is a danger, as I have said, of so much misconstruction, that we must be very careful in considering this matter of The Temple, to remember that we are, as it were, just one little point in the one great scheme; that until we are able to unite with all those other points in the great scheme, we are comparatively helpless; and we must work for that end, concentrate to that end, above all others.

Remarks by Dr. Dower:

I will add a word to this, which I think is important, namely, that the forces of the Lodge are impersonal forces; they are universal forces, and they are always seeking to find expression through the hearts of humanity, and through the unity of any whose hearts are so attuned to the forces that they can be so expressed. And so, as has been said, when a Master directs a force or a message to the world, or to any part of the world, He may use the term "you," and "you" may mean a nation, or may mean the humanity of a world; because, on the higher planes, the Masters see that humanity or that nation synthesized as a unit, a being, a man, and so He would talk to it and mean it. When brought down to the lower planes, it may mean millions of personalities, because a race has its Logos on another plane, its synthetic centre of consciousness, which is a definite entity. And so in regard to The Temple. The Temple is a point created on this plane; a sensitive point we might say. As has been said by the Master Himself, it is an open point in the great iron wall of selfish desires, that separates humanity from its Higher Self, which is the Lodge of Masters. Through this opening in the great iron wall, it is able to pour those tremendous forces that I have referred to, at the present time.

Mr. Harris followed with reading of letters from Mrs. Mundy, Mrs. Myers, and other well-known members from various sections.

Dr. Dower. I wish to say that I have received a number of reports of Squares addressed directly to this convention, but I do not think it is necessary to read them all, as they are practically along the same lines as those read. Many Squares decided to hold a meeting at this same time, and be with us in spirit.

Mrs. La Due. I would like to say just one word in regard to the personalities of the two ladies whose letters have been read

by Mr. Harris. They are two of the small number that were in Syracuse when the work was first begun six years ago. Two of the most beautiful, most unselfish characters that I have ever known in my life, and while their names may not be familiar to all of our friends here present, I very much would like to make them, as it were, household words in your homes, for they will truly prove a blessing to you in all respects. And if any opportunity comes to any of you to become acquainted with them, either by letter or personally, I hope you will lose no opportunity for doing so. You certainly will never regret it.

Dr. Dower. We have the pleasure of having with us to day members and representatives from various parts of the country, some of them being heads or officers of Squares, and we would like to hear from them now. We have had the pleasure of having with us for several days one of our members, who has been instrumental in forming several Squares, and yet he is not a member of any Square himself. I refer to Brother Leitch.

Mr. Leitch. Brothers and Sisters: It has been my pleasure and privilege around Seattle and in the State of Washington, to work along the lines that we all have at heart, the Masters' work. In the first place, I take pleasure in bringing to you a greeting both from the Square in Seattle and from the two Squares in Everett. There are members in those Squares who have been spoken of at other times, some of the most sincere and devoted members I think, that there are in The Temple. They are young, of course, but they are a power, particularly in Everett. Everett is a small, rising town, and it is remarkable that there should be two Squares in a little place like that, but it shows us what this force that is sent out from the Centre can accomplish. I take no credit to myself at all in anything that I have done, in fact I have nothing to take credit for.

We want to realize those instructions which you have told us to-day there is so much in, and we will never see that unless we cultivate the intuition, open our hearts and get right into it. It has been often said in reading any of these things, to read between the lines and inside of the words, in order to get really what is there.

The Master has told us there is no place in the universe for a useless thing. Now let us be amongst the useful things, and throw ourselves into it heart and soul, and give all the support to this centre that we possibly can. Here the forces are strong, and stronger perhaps than we have any conception of. I think we should never

omit in our meditations to throw out help to maintain the strength of the Guardian Wall.

Mr. Scotford, of Los Angeles. It is a great pleasure to me personally, and I think to all of us, to meet together at this time. For fifteen years I have been connected with the movement of which this is a culmination, and I have never had the pleasure of meeting comrades in any such capacity as I have today, and it is an exceedingly great pleasure for me to do so. I feel that the work of the Master has grown very greatly in the years that have passed since I first became connected with it, and I can see and feel a spirit of unity, a spirit of harmony, and a spirit of love in this Temple organization, as I have never experienced in any of the past organizations with which I have been connected; and I can see and sense the presence of the Masters in our work as never before, and I believe that we today are nearer the Masters and nearer the work they would have us do than we ever have been. I see in this organization and in this Centre here, the fulcrum by which the Masters can reach and move the world in a sense that perhaps the world can and will understand. We have devoted, loving hearts, and a unity of purpose that will make it more useful to the members, perhaps, than at any time in the past. I am glad to come as a representative of the Los Angeles Square. We have had a useful work there. We are growing, perhaps not in numbers, as fast as we would like, but in the spirit of helpfulness in this work; and, as representing that spirit, I come with the best wishes of the Los Angeles Square to this Centre and to those who represent the Masters here.

Mr. Gibson spoke referring to a recent business trip East during which he had contacted many of the members. He also called attention to the fact, that at last, in The Temple, the Lodge had established a holding Centre through which it could work for helping the world

Mr. Varian, of Palo Alto. I cannot tell you how glad I am that I have come to this Convention. I attended several of the Temple Conventions in the East, and in my opinion this is the best one of all. Everything seems so much freer, fresher and more natural here. The currents of Lodge force can be felt more strongly. The Temple influence comes into my life more and more, and I feel that I have re established my connection with you all on stronger lines.

Harold Swain, of Portland, Ore. There has been no break in the Temple work in Portland since it was organized. We have

very active members, very devoted. There has been some criticism, but that is natural to expect, because it is more from lack of knowledge than anything else. A few years ago a few of our members dropped out. As time unfolds they will come back again into the ranks. We have ten active members who can be relied upon. There are a number of appreciative friends who in the future will doubtless unite with the Temple. I am well satisfied with conditions here. I have no disappointment whatever in regard to anything.

Mr. J. F. Beckett, of Arroyo Grande: I have been a searcher after truth. I commenced reading "New Thought" literature three or four years ago. It is a pleasure to be connected with any class of people who have for their object the building up of humanity, doing good to their fellows, and I take pleasure in welcoming to Oceano this, to me, new cult—perhaps old cult, perhaps the oldest in the world. I believe that you were sent here to fulfil a divine mission. I am very much interested in the work, as I am interested in any matter that will tend to help humanity and bring them up to right lines of living. As an old resident I have seen the growth of this valley from a wilderness and forest into a most beautiful garden, and I know that just now great forces are developing here that will bring to our community a great many people. Many of them may be rough, and we need just such people as you are to develop the country, for the upbuilding of something better in this community. We can therefore afford to possess our souls in patience. My heart is with you.

Mr. Lohrengel, of Honolulu. There are only three or four members at present in Honolulu, including myself. We have no Square as yet, but will have one soon, I think. I am glad to have the pleasure of being here. One of our Honolulu members is a well known scientific writer, and has wide connections in this and other countries.

Mr. Gibson called attention to the necessity of propaganda work, especially by the members themselves.

Mrs. La Due. We have been considering this for some little time, because we realize its necessity. In order to carry out that idea, we have decided that as soon as possible after this conference is over, we will get out a series of pertinent questions and put them in the form of a little leaflet and send to all members of the Temple wherever they may be, and make a strong, earnest appeal to them to

seek out a number of people of their acquaintance, and place those questions in their hands, and try to arouse in them a spirit of investigation that will at least prompt them to write to this Centre, and in that way open up a correspondence which may lead later to membership. I do not think we can go at this matter from the right point of view unless we first make a little self-examination. There is a great deal in that idea that is carried out in the Catholic Church of a self examination periodically. There is nothing we need so much in our lives and our associations as that spirit of faith and of faithfulness to an ideal, whatever that ideal may be. It matters not from one point of view whether that ideal is real to any one else or not. The fact that it is real to us is enough. And having once formed that ideal in our own consciousness, the one thing above all others we want to do is to be faithful to that ideal, because it is the highest that we are capable of conceiving; and whether that is a Master, a God, an organization, or whatever it may be, it stands for all truth and all reality to us, and, according to our faith in that thing or that individual, so shall we receive. There is no question about that. It is not what is in that ideal itself, it is the faith that is in us. It matters not if the ideal crumbles to pieces—in fact, they nearly all do crumble to pieces, and higher ones take their places. But I say it matters not what the ideal is, or what becomes of it after we are through with it; the thing is for us to have faith in it; and, as long as we have faith in it, we will draw from the great principle that that ideal represents, all the force and the power that it contains, and it cannot help but lead us onward and upward. That, I feel, is the great necessity for us all,—the cultivation of that supreme faith in the highest ideal that we are capable of conceiving.

As far as the Temple is concerned, in connection with this very subject, we want above all things to realize that it is *principle* that is back of us, not *personality*. What difference does it make whether this personality or that personality is in one position or another; the thing we want to realize is the principle that is back of it, and having realized that principle to put our faith in it; and if we once put our faith in it we will work for it with all the soul and power that we command. And there certainly is nothing in The Temple, in its teachings, or in any of its literature that would not appeal in some sense at any rate to a clear, pure-minded man or woman. If they can realize that the Temple members, the Temple Headquarters, the inner groups of the Temple, are working toward a great ideal that contains within itself the emancipation of the human race, what difference does it make whether this one, that

one, or the other falls down or gets up, does this, that or the other thing? The one thing we want to hold before us is, that *principle*, and it seems to me above all things that principle should be *unity* at the present time, that is, UNIFIED EFFORT. Without it, we never can be anything. With it, we can dominate the world.

Dr. Beyer spoke strongly on the necessity for unity and harmony and that it was the duty of every member to be on the watch, and to protect the work and the workers from the forces of disintegration and treachery. The Doctor was vigorously applauded as he concluded his remarks with the rousing words, "Up with the flag of Unity; down with all traitors!"

Miss Jessie Howard spoke for the Cincinnati Square. Some new members had joined from there during the last year, and the Square meetings were held in the rooms of a Congregational Church, which has grown into an economic organization along sociological lines. The people connected with this are becoming interested in this phase of the Temple work.

Remarks were also made by some others present, and the meeting closed at 5 P. M. with the singing of the Consecration Hymn.

In the evening at 7.30. a meeting for members of the Order of the 36 was held at the Temple Headquarters.

MONDAY'S SESSION.

At 3 P. M. in the parlors of the Halcyon Hotel, a meeting attended by all the members present, at the convention, was held in the interest of the Children's Department of The Temple Work. Mrs. J. W. Kent presided, and the meeting was conducted on the regular lines laid down for groups. The meeting was opened with a few moments' silence with the thought of unifying the absent ones with the force of the meeting. The song "God is ever Good," was then sung, and a selection read from the Bible—the parable of Christ and the children.

Mr. Kent then reported in regard to the Children's work since its inauguration as follows:—

The Children's Department of The Temple, under the name of Temple Builders, was inaugurated two years ago, at the last convention held in Syracuse. An article announcing its beginning and calling for volunteer workers appeared in THE ARTISAN for Novem-

ber, 1902 That brought a hearty response from a number of Temple members, willing and eager to enlist as teachers or helpers.

A geometric plan was worked out and lines carefully laid that might remain vital and permanent. This plan is in the form of a six pointed star enclosed within a circle. Such a star represents each Group, and other Groups cluster around it, touching at its points. Each point of the star represents the position of an officer. The basis is the triangle. The lessons were at first sent out printed from the hektograph, but for about a year the lessons have been appearing in THE ARTISAN, and the lessons printed on leaflets are sent to those who do not take THE ARTISAN.

There are no dues in this Department, the work being supported entirely by contributions of those interested. The contributions have been of small amounts and there is some indebtedness at the present time which it is hoped may be wiped out soon.

He further said: We feel that the force that has come to us as we have been engaged most intimately in the work, is that of the real interest of those who have enlisted, both grown people and children.

There has been a very fine group in Bridgeport, Conn., under the care chiefly of Mrs. Dutton and Miss Bertha Grace Teller. Miss Teller has left there now, is on her way to Oceano, and is at present living in Phoenix, Ariz. There is also an excellent group in Portland, Ore.

The membership in this Department is about 90, including the teachers who have volunteered. Some of them are studying the lessons, expecting to form groups a little later. The number of groups that have been formed or are in process of forming are 27.

Mrs. Kent. The work has not gone so very fast, but it has been doing something, and it has been done under difficulties too, because there have been so many other departments to come in first to claim the time of those who are trying to push it.

It would be well for us to remember that the surest growth is oftentimes slow. We believe this to be true in regard to the Children's work, and when we recognize the fact that the child nature inquires, investigates, demands conditions in order that it may grow, we realize that the work *must* progress because of the very nature of the inner impulse of the department.

The infant lies with wondering eyes in its cradle for the first weeks and months with but a feeble cry for help or nourishment, but in a year or two its demands become more definite, more intelligent and emphatic, causing if possible greater interest, attention and

consideration from those upon whom it depends, or to whom it looks for instruction and life.

So it is, so it will be, with the children's work. The time is now here when the children themselves are making a call for recognition, and the time is fast approaching when they will call for still greater place and will find still greater opportunities opening for them.

As the tiny bud pushes open one after another of its coverings until it becomes the full blown rose with all its variety of tints, so will the Children's department, by the steady pressure of its inner love light, gradually unfold, petal after petal, until the child life shall have permeated the entire Temple, giving to it a glow, a sweetness, a perfection, that can be acquired in no other way.

Bartram Kent then read his report as Secretary of the Central Group, as follows:--

GENERAL REPORT OF THE WORK OF THE CENTRAL GROUP.

During the first half year of the Central Group's existence in California, its meetings were held regularly. Often several visitors attended, but usually it was left to the few members of the Group to meet and endeavor to keep the whole work from falling to pieces by holding the right spirit, by taking interest in the work, and thereby sending out a force to the various other groups that helped sustain them.

The Children's work may be likened to the Temple—only that it is on a smaller scale. The Central Group may be compared with the few working at the Centre who do so much to keep the Temple together.

Like them, we feel all the dissension among the different members of the groups. We feel the criticism and the lack of interest.

Again, as those at the Centre of The Temple do, we endeavor to do:—that is, to hold ourselves in perfect poise and to send out a force which tends to destroy all adverse or antagonistic feelings.

Sometimes only informal meetings were held. At other times we would have no real meeting, but would spend the afternoon at the beach, or read from some interesting book. For example, at one meeting last year, we devoted the time to laying out a six-pointed star on the floor in the middle of our house.

The object in doing these things was to give variety to the meetings, and so not making them monotonous, and thus dulling our interest in the work.

The officers have tried to fill their respective positions as best

they could. The previous Secretary has had quite a considerable amount of interesting correspondence with a member of one of the Bridgeport Groups.

During the last half year of the work out here, only occasional meetings were held, on account of the almost total lack of time for any of those interested in them to devote to the work.

So far, not very much attention has been paid to endeavor to bring in new members, but I think that before very long, the people around this neighborhood will wake up to the opportunities that they have.

The main work for the Temple Builders is, as the name may signify, to build up the Temple, to help keep it up as much as it is possible for us to do. Everything has its place, and so, the efforts of the young people through the avenue of the Temple Builders will be recognized, and none of us will regret the most we can do for the advancement of the work.

BARTRAM S. KENT.

Byron Kent, Treasurer of the Central Group, then read a number of interesting letters received from Temple Builders living in various sections of the country,—as Everett, Wash., Bridgeport, Conn., Eldorado Springs, Mo., and Phoenix, Ariz.

Mr. Swain, representing "North Star Group," Portland, Ore.: "We talked the matter of the children's work over, in our Square, and I told them that down where I was working I was quite familiar with the little children there, and quite fond of them, and probably I could do some work amongst them. This was only a short time ago I told the children of this, and they were very enthusiastic; it was something they had never heard of before. None of their parents knew anything of The Temple whatever. Most of them went to Sunday school. One of the women kept a boarding-house, and she let us have one of her rooms. The children scrubbed the floors, arranged the chairs, etc., and we had a nice time. At the first meeting we had nine present, I think, and at the close we had sixteen. It was very helpful to myself, and I think to the children, and the people in that neighborhood think a great deal of the work. It seemed, however, that we were a little too successful, and other obstacles came in the way. There was one very beautiful little girl who only came to the Square once, and the next week she died, which was quite a blow to the children. Then Mrs. Hopple thought she would go away for a short vacation, taking her two little boys and her daughter Nora. It was only a few days before she had to bring her little girl back, as she had a com-

plication of diseases, and in about two weeks she also passed out. But this little girl knew a great deal, and in some instances she was clairvoyant, and greatly interested in the work. 'The day before she died, she said to her mother: 'Mamma, I am going to get a letter from The Temple.' A letter did come for her the next day, from Mrs. Kent—but though Nora did get the inner message—the letter came too late for her to receive it on this plane as she passed out a few hours before. All the children felt her death very much, and we had a children's funeral, six of the little girls being pall-bearers. The Temple members were there at the funeral. The undertaker said he had never seen a more pathetic and beautiful funeral. It was mostly conducted by the children themselves. All the children there at the funeral had brought flowers for the coffin and grave. It showed the sincerity and affection of the children. They were all poor children. Some of those children had the name of being very unruly and very bad, but it is not so when you understand children. Sometimes we say things that are very wrong of children, and it is no wonder that those conditions exist, because the highest in them has not been appealed to. Then there is another thing I want to speak of, and that is in connection with the money. I told the children when I went there that we would not say anything about the money at all, but after two or three meetings, they wanted to bring their pennies, so I said, 'All right, you can bring your pennies, and we will dispose of them in some good way.' The other Temple members have also agreed to help in the work, so I hope we can build a permanent children's work up there. Now as to the form of the meeting. We did not observe, of course, the forming of the star, and I would sometimes read the lessons to them, and sometimes I would tell them what was in the lessons, so as to get them all talking and asking questions; and the time would pass, and they would not really know it was time to close because it was so interesting to them. Of course I explained the star to them, the geometry in Nature, and told them to look for those forms in flowers and in the stars, and the next week they would come and tell me what they had seen in the heavens, and it was quite astonishing to note what they would really see. One Sunday I took them out to the woods, and sometimes we would come to a little bug or a little snake, and they would not harm it. It has been very interesting to me, and it made me feel that the children knew a great deal more than we give them credit for. A little boy said this quite unconsciously. His little sister had passed to other spheres. He remarked: 'Then she will be born as a little baby again, won't she?' This

little fellow dropped many pearls of wisdom that we ourselves can not understand. It would, of course, be a greater help if some of those children already belonged to The Temple, or if their parents did, so that they could instruct the children. But I hope that these obstacles will be overcome in time, and that we shall have an interesting Children's Department in Portland. It has been organized only eight weeks."

Mrs. La Due called attention to the following important points: The time is coming when we will be only too grateful if we have prepared proper conditions for our children. The responsibility is with us, the parents and grown people. Both parents and children will profit or suffer by the results, according as they do their duty now.

We cannot be too careful to do our duty along these lines of giving to others the Truth that has been given so freely to us, and it is the children who, in a few years, will be taking important parts in the work.

Another point mentioned was the financial side. It is better to ask the children to contribute something to the work no matter how small, and even if in some way the child has to have it returned. There is nothing valued very highly that costs us nothing.

Dr. Dower spoke of the importance of the Children's Work—that the pure forces generated by the children could be made to help immensely. The fact that the hearts of the children are turned toward this centre means a tremendous force for the work, because of the purity of their little lives and the faith of their child nature.

We must "Become as little children before we can enter the Kingdom of Heaven," and again, as the Voice of the Silence says: "We must regain the child-state we have lost."

Therefore, we must hold before us the importance of this department, and give it the place which is its due. We must allow ourselves to be led by the child forces, and we will find that the work will profit accordingly.

The lesson, "The Song of Life," in the August number of THE ARTISAN, was then read. A selection from one of Mozart's symphonies was then rendered, illustrative of the lesson mentioned. After more singing and a few moments' meditation on Harmony, the meeting adjourned.

A meeting for members of one of the Inner Orders was held in the evening at half past seven, at the Temple Headquarters.

TUESDAY'S SESSIONS.

The regular annual meeting of members of The Temple Home Association was held at 2 P. M., in accordance with the requirements of the By-Laws of that corporation. Reports were rendered, the standing of the Association, financial and otherwise, given and two new Directors elected, to fill the places of the two whose terms expired. The Association was shown to be in good, healthy condition in all its present phases. A full report will be sent by mail to all members of The Temple Home Association, as soon as it can be compiled and printed.

In the evening in the parlor of the Halcyon Hotel, an open meeting was held in the interests of the Temple Home Association with all visiting members in attendance. Many interesting phases of this outer work were discussed, present condition shown, and future lines of work pointed out. The meeting was full of interest, and the enthusiasm seemed to be shared by all present. A fuller report of this will be sent out soon to all Temple members, that all may see what has been accomplished and the conditions ahead.

SIDE LIGHTS ON THE CONVENTION.

The committee in charge arranged for several trips to various parts of this immediate section for the benefit of visiting members. These trips were greatly enjoyed by all.

One of the trips was to the sand dunes and beach, where some of the members indulged in bathing, and others amused themselves in various ways. Some of the ladies went clamming, and the sport was so fascinating that they showed symptoms of becoming permanently addicted to burrowing after the festive, if not restive, clam. It is well, perhaps, that Oceano clams are so well behaved and of such mild and gentle dispositions.

Another trip was to Newsom's natural hot sulphur and alkaline springs, distant about four miles,—a beautiful drive between hills. The great trip, however, participated in by nearly all of the local members also, was to Rocky Beach, taken on Wednesday, the 10th. A mountain coach, with four horses and a number of other vehicles, all gaily decorated with sunflowers, conveyed the party. A whole day was given to this trip. A good lunch was spread at noon on

the rocks and partaken of with gusto by all—especially the pie and melons—(grown on our own land!). A picture of the party on the beach was taken by Brother Scotford, which should give a good flavor of the day's outing.

Some of the visiting members who became addicted to the habit of visiting the hotel melon patch will be interested in learning that nearly all of the melons that went "pauk" when they were here are now going "pauk." This surely should set up inner yearnings.

A flavor of camp life was given by Mrs. Gerner and son, tenting under the cypress trees on the hotel grounds. Mrs. Gerner has been here enjoying the cool Oceano breezes all summer.

Brother Swain was with us nearly two weeks. His rural proclivity and activity was noticeable when he was set to work threshing out peas.

The rollicking Celtic wit and wise foolishness of Brother John Varian filled a proper place and was appreciated. A few days after his return home, we received a letter from him in which the following lines occurred:—

"As I write I can almost see the sand dunes and smell the sea. Everything remains wonderfully clear in my memory. I feel so close to you all. You might tell the crowd in general that it is my opinion that they are a fine assortment entirely of war horses and war mules, and the Devil had better keep clear of their hind legs. If I were Satan, I would think twice before getting behind any of ye."

Brother Leitch came several weeks before the Convention also. It was his first contact with the Centre, and he readily found his own.

All who attended seemed to realize that here was their Home Centre in fact, and looked forward to being in our midst permanently some time. The inbreathing of the sparkling forces of the inner and outer atmosphere seemed to give all a happy feeling of being in the midst of harmony and light.

TEMPLE ACTIVITIES AND NOTICES.

Copies of a photograph of the Convention, 6 x 8 inches, unmounted, price 75 cents, will be furnished upon application, sent by mail, postage paid.

* * *

Mr. and Mrs. Kent are now in charge of some of the Departments of the Halcyon Sanatorium. Members contemplating spending any time here may be interested in knowing that the Kent cottage may be rented, furnished, by the month or longer term.

* * *

Our sisters, Dr. Lucy A. Chandler and Mrs. Mattie H. Jackson, of San Francisco, have been spending a few days at the Halcyon Hotel.

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Bound copies of the Fourth Volume of **THE ARTISAN** may now be ordered through the Book Department. Price \$1.50, sent by mail, postage paid.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

CHAS. L. HARRIS, Temple Scribe.

The Temple Artisan

Vol. V.

OCTOBER, 1904

No. 5

Behold, I give



unto thee a key.

THE ANGEL OF HEALING.

Would'st thou court the Angel of Healing for thy suffering friend? Then bring not gifts of sorrow's choosing, such as doth already sore afflict thy friend; for so, the Angel first must heal thine own infirmity ere passing to thy friend, for in the bringing, thou hast bound the gifts so close about thy form, they can no more be separate from thee until the healing Angel's touch hath struck thy fetters down and set thee free.



DIVINE LOVE.

TEMPLE TEACHINGS, OPEN SERIES, No. XXXIV.

Of what value is a problem in Euclid to the scholar who is in throes of agony because of a broken bone? Of what value is a treatise on the constitution of matter, or the auric centres, and the currents of force which operate through such centres, to the soul-starved disciple whose life is one great longing for divine love and recognition? It is not that such a disciple is unable to intellectually grasp and appreciate the knowledge thus conveyed to his understanding, but the great gulf which his longing has created between his intellect and heart, has become impassable for the time being; the necessity for union with the Higher Self has become infinitely greater to his consciousness than the necessity for mental pabulum; his soul requires nourishment far more than his mind requires stimulation or satisfaction. However valuable such knowledge might be to him at other times, during the period in which that longing is uppermost, it is not only valueless but detrimental.

There is coming upon the people of this world a period of reaction from the stress and strain of intellectual pursuit. Materialism and kindred "isms," awakened from their siesta somewhat over a quarter of a century ago, have passed the middle mile-stone of the path of their cycle, and in their dying throes are awakening once more the ever-new hunger and thirst for righteousness, for divine love, for "the Father's face," and, crush it down as they may, fight it back, or try to satisfy that need with material or mental diet, the souls of men will only cry out more persistently day by day until the very heavens are filled with the sound thereof, and the demand thus made can then bring response and fulfilment, for we must want one particular thing more than we want all other things combined, be ready to sacrifice all else for that one thing, before we can demand it with sufficient power to compel its manifestation to or for us.

For the business man, the inadequacy of material things for satisfaction finally becomes appalling. The ever-narrowing horizon of the average material scientist and scholar eventually leaves his soul, as it were, flattened between the covers of a folio. There may be length and breadth to such a poorly nourished soul, but there is no thickness — *i. e.* no room for expansion, no space in which living things may grow and blossom and fill with beauty, joy and gladness. And when all of the long, long story of life in manifestation is told, is there aught worth striving for save as a means to one end, — that is, reunion with the great Father-Mother Life which has loved us

into being and sustains us in the hope of finally "seeing God face to face?" A mystic sentence, by the way, typifying the re union of Matter and Spirit.

Be very careful how you tear down the faith of the humblest creature that lives in the ideal God he worships, whether it be one of his own creation or otherwise, for with the loss of that faith, the individual also loses the power of loving. It may be for years, it may be for ages.

Much scoffing is indulged in by the worldly-wise at the idea of a possible love for a spiritual principle by an individual. As well might they scoff at the Great Law which rules the action of the waters of earth, sky and sea; for the law of gravitation no more truly draws one drop of water to and from sky and earth to streamlet, river, and finally to ocean, than the love of God awakens and draws to itself the love of man.

In the fast coming trying days which the human race has brought and is bringing upon itself, when the voices of Justice, Mercy, and Charity will be no more heard in the land, when might alone will seem right, and every man's hand be turned against every other man; the saving grace, the one living reality, which will hold the earth in form, and water and preserve the seed for the new humanity, will be the now dormant love for God in the hearts of the masses of mankind. The love which will awaken from its long sleep as a result of the suffering to be endured, and when awakened, will behold its own strong, sweet face in the faces of every other creature and thing, as in a looking glass.

What matters it what name you give it, whether it be God, Love, Attraction, Gravitation, Law, or Life? It is all names in one name, all words in one word. An unpronounceable word by mortal man, and the last letter of the last word cannot be added to that name until the last thing in manifestation becomes once more the first, until the serpent's jaws have closed firmly on its tail.

Do not judge your neighbor as a canting hypocrite because his actions do not always justify the words he utters, especially when he sometimes refers to the love of God in his heart. He may be a liar, a thief, an adulterer, and all else that the world terms evil; but, at the same time, there may be an awakening of that wonderful long-dormant power in his heart which has not yet had time to change his lower nature. You would not repudiate or harshly criticize the statement of an electrician if he told you a certain dynamo was capable of generating a certain voltage of electricity. You

would let him prove it if you were sufficiently interested, and help him to make conditions by which he could generate that power, and so make it perceptible to your consciousness. It might be only a very little of the power of love the *human dynamo* was capable of demonstrating, but the fact of its even entering his consciousness would prove the possibility of its awakening, for you cannot imagine a thing that does not exist for you in some state of life.

The great crying evil of the present age, is the seeming impossibility of uniting in one effective organization, the various bodies of people who are working for the same end. There is invariably a manifestation of the Judas or Thomas force in each body, which betrays and doubts, and finally disrupts, and in the process piles up barriers between its own body and all others. The various national churches of the world all retain the forms and ceremonies and some other vestiges of the eternal truth, as well as do many religious and secular organizations. If all could unite, if it were on but a single indisputable principle, the history of the world would be changed in the twinkling of an eye. But the work of the Disintegrator goes on, and will finally develop a species of madness, when all men will be striking blindly at everything and every person in sight. When that period is over, then will come this other period of which I have spoken—a time when heart-(God) hunger will dominate all other desires; and then will it become possible again for God to speak to man in the Silence.



AN ALLEGORY.

A Master sat working in his chamber in the heart of a great mountain. He looked up from his work at the clock of the great cycles. He saw from it that the time of the conjunctions of the cycles was at hand. He arose and departed.

Far through the earth he wandered seeking virtue and unselfishness. There was none to be found. At last in a simple village he found one man pure and good. Him he took back to his mountain chamber.

Two sat working in the heart of the mountain. The clock showed the hour of the meeting of the cycles to be near once more.

“Hast thou finished all thy tasks?” asked the Master.

"Yea," replied the other, "my work is complete. Behold! I am ready for initiation. Is the time not at hand?"

"Yea, it is the hour," answered the Master; "but first thou shalt bring me other six, taught and prepared as thyself."

The pupil went forth. Far and wide he searched; with many souls he labored. At last he found one fit; him he taught. Together they found a third. Him they taught.

At length in the course of many lives there were seven. They were taught and prepared. "Come," said the first, "let us seek out the Master." They found their way.

The cycles were again conjoined. The seven stood before the Master. He looked and found them perfect. They were ready.

"Master," said the first, "is it now time that we receive initiation?"

"How left ye the earth-people?" asked the great one.

"In ignorance and darkness, full of sin."

"Carry them truth and life and liberation; and save all possible. When each of you has freed from illusion seven pupils, and taught them wisdom; when ye and they have sown the seeds of Truth throughout the world; when each has given seven times his life to save mankind, return; the Temple shall be ready."

Agas went by. Once more the Master looked up from his work. He saw that the great cyclic hour was fast approaching. He arose and departed, but went not to the world of men.

To the secret holy temple he made his way. Unused it had stood silent throughout the aeons. The Master opened wide its gates. He made it ready. The secret hour had drawn still nearer. The Master stood waiting by his mountain. A mighty multitude approached. At their head were his first seven pupils.

The Master led them on towards the Temple. The seven and all the others followed silent. They reached the outer courts and entered in. There in the outer court were many stationed.

They entered into the inner court. Here others found, or were given, their places. They entered the great hall beyond.

In each were left the guardians and those who there belonged.

The few who were able entered the sacred court. The Master and the seven went on to the inner chamber. The Master alone entered the inmost, holy place. The secret moment came.

The seven sounds resounded through the Temple. At the seventh there came a silent change. The seven found themselves in the inmost chamber. Their place was filled by those in the sacred court.

Those who were in the halls found themselves beyond. Those in the courts had passed likewise a step ahead. The outer court alone was empty. But without was a mighty surging.

A sound as of thunder rent the air. The outer court was no more to be seen. The whole world had entered the outer court. All mankind had entered The Temple.

By MELCHOIR in *The Irish Theosophist*.

FROM A TEMPLE BROTHER.

The following trenchant lines are from a letter received recently from a New York brother:

I take great interest in The Temple and its work, and long for the time when I can contribute my mite in return for the rich and precious things which I have received. I am still tied down to the daily grind of toil, but am hopefully looking forward to the day when I can settle down with my good brothers and sisters at Oceano, and spend the last years, which I pray may be the best, of my life there, in the service of the Master, in the effort to make manifest the prayer of Jesus:—"Thy Kingdom come, Thy will be done, in *Earth* as it is in Heaven."

We want the commonwealth of God established that shall bless all men with peace and plenty. The passing of the old order and the coming of the new, will be without observation. Both events are taking place now. Evolution does the work. We might reform men by the thousands forever, and by keeping them in the present system of iniquity and disorder, nullify all our work. We must have the new system of order and justice, and the new spirit of brotherhood. The new time is coming with a purpose, a purpose from the heart of the Eternal. Joy-bells are its heralds, and the courage of a deep peace its salutation. It comes to a world that has been won for the Kingdom of Love, and its purpose is the purpose of this conquest. It invites the sons and daughters of men into the wonders of a new life. There is more power than I can state in being in one place, of one mind and one accord.

The better world than this we are living in, will be made in that way. The great forces of nature are silent. The preparations for an active volcano are not heard. There is a thinking going on in the minds of men that will make the next few years memorable. There is an expectation, and it is no longer limited, that changed conditions are on the road. The widening desire, the common thought, will bring things to pass. The Light that filled the world

two thousand years ago, is blossoming to-day. The lark's prophetic voice makes melodious the vibrant air, and lo! the East is purpled with the coming day. The divine in man is stronger than ever before. The sowers of good seed are more numerous. The hour has struck for a high moral crusade, not to capture an empty sepulchre, but to exalt mankind by quickening the divine in man.

The change will come through a grand evolutionary movement that shall mark man's rise above the old-time methods of advancement, one in which Joy, the luminous child of Love, shall lead on into the new time, until amazed History, gazing long before she writes, shall pen the first civilization of Earth, great and wise enough to be just. Higher thoughts will bring a brighter day. Then there will be songs of music in the air where the war-wagons went.

With all good wishes, sincerely yours,

A. C. FISK.

OCEANO.

Where the mystic hills encircle
 All the sun-bright vale below,
 And the perfumed breezes whisper,
 As they softly come and go;
 Where the rose and cypress mingle
 With the sighing of the sea,
 Is a grand and mighty temple
 Of an ancient dynasty.

Deep within its cloistered portals,
 By its altar's sacred flame,
 Where above the cross is written
 But a single Holy Name,
 Knelt the devotee of olden;
 And his consecrated life,
 Like a golden thread is woven
 Through the darkness and the strife.

To the rosy cross still gleaming
 With a subtle, wondrous light,
 Cling the hearts devoted ever
 To uplifting and the right.
 All the ancient glory shineth
 Like a star above the deep;
 And the heart that seeketh truly,
 An eternal peace shall keep.

ALICE IRVINE HENDERSON.

The Temple Artisan

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EDITORIAL MIRROR.

"It is much easier to be a good critic than a passable performer."



The above has been quoted in the ARTISAN a number of times—but it seems to be permanently applicable. The critical faculty is never constructive. Being analytical, it is separative, destructive; it tears apart in its operations what has been built up or created by the constructive forces. The higher criticism is an aspect of discrimination and illumines any subject on which its rays are focused, but the lower phase is known by its quality of corrosiveness and lower mentality, which invariably leads it into personalities with animus of a low order.



Until the personality is killed out—that is, conquered, and under the perfect control of the soul, true spiritual progress is impossible. One must lose his (personal) life in the finite to find his individual (soul) life in the infinite. To possess the high consciousness that can ignore personalities and to go on working silently and effectively in spite of the forces of gossip, slander and personal criticism, doing the duties that lie at hand, without retaliation or ill feeling even,—is to have gained a vantage ground of incalculable value in true living.

The forces of evil are powerless when thrown against a pure, unselfish heart, and the blackness of the great abyss yawns for the evil forces assailing the warrior of Light.



The world is drunken with selfishness. Great souls plead for a natural life, but woe betide him who dares to be natural. He is set apart and marked. Is it a wonder that one turns to the animal creation and to lisping children for their true friends,—for who can penetrate or endure the rotting garb of deceit and hypocrisy that the world compels its peoples to wear. One scarcely dares utter a

natural thought for fear of being misunderstood. A brother recently said to us: "No matter where I am, whether in the mountains or in the desert, I never feel alone or lonesome so long as my dog is with me; and yet I do not know of any *human* being that I could be with and not feel lonely; why is it?" Simple enough: Naturalness. The dog neither asked, questioned nor criticized. It simply *loved*, and the man loved the dog in return. And the current of love so generated, created a sphere of love into which the divine itself could flow.

We have surely crossed the boundary line between earth and heaven, "when we begin to love something better than ourselves, if it is nothing more than a rag doll"—or a little black and tan dog.



Man Perfected is the pronunciation of the Sacred Word. He is then the Cube of Light, the Cross of Sacrifice folded in the balance of Infinite Love. If that Word is "lost" it is because Man is what he is. When he once again can claim his divine birthright, and *is* that birthright of oneness with the Light he will be capable of uttering the Holy Syllable, because he then can say, I AM THAT.



Meditate on the sun and connect that sun with the sun within yourself. The sun is the radiant point, the ruler, the Ego of the Solar System. Each of the seven principles of man has its sun-centre; and as suns as yet unlit roll in space, so sleeping orbs of force circulate in the spaces of the auric self, awaiting the touch that shall awaken and flame them into life, arousing brighter light in the soul and flooding the mind with new forms of thought.



Man on earth is the Message of a god in heaven. Mated to Eternity, his light and shade sweep through the seven worlds. Immeshed in robes of sense, the strident, red-hued passion-tones sound forth,—until—distilled in fire of heart-longing, fed by fuel of pain, by tears of sacrifice, the chrysalis of sense is rent, and winged melodies of Light emerge. Then on the brow of soul is set a coronet of Life gemmed with love's lustrous pearls.

W. H. D.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—*Emerson*.

TEMPLE HOME ASSOCIATION NOTES.

The report of the first annual meeting of The Temple Home Association has been compiled and sent to all members and accepted applicants. The report of the president of the Association read at the annual meeting giving a summary of all other reports has been sent to all members of the Temple. From this report, members may see what a good, substantial showing has been made in the short time since the work was inaugurated. This showing is not "up in the air," but is tangible and real, as the reports clearly indicate. All funds put into the Association by members have been wisely and judiciously expended and there is something material to show for every dollar received. But more capital is needed for extending the work and for unfolding features and branches of the work that will make it possible for others to come here. Attention is called to the following words in the report of the Open Meeting sent to members, as it sums up the situation and clearly defines the duties and responsibility of those whose hearts are in the Cause:—

"We, as directors and friends, have done all it was possible to do with the money entrusted to us so far, and have made a good start. It now remains with each one of you as to whether you will give us your cordial support and help so that we may go on to assured success or not. We stand ready now, as in the last few months, to roll up our sleeves and go to work in fields or in houses, and do the hard, physical work for you until you are in a position to come to us and do your share. But you must make it possible for us to do it by giving us your hearty co-operation.

"Many of the members who do not see any immediate prospect of coming to California have refrained from investing capital in our enterprise, seemingly forgetful of the fact that the investment of a few hundred dollars was the one thing that would make it possible for them to come; for with the establishment of the necessary industrial lines, not only positions for men, but an assured income must naturally follow."

Every Temple member should aspire to become practically identified with the Association by owning a certificate in the same. Every dollar paid in for this purpose will aid materially in extending the work, and, as the above quotation indicates, make conditions here that must eventually benefit every member materially. A great

work is before us, and a good start has been made, but the continued mental, moral, and at this stage of the work, financial help of every lover of humanity is needed until the work is able to stand solidly on its own feet. Then those who have helped will reap the fruits.

Remember, we are battling to establish a great principle. This is the pioneer stage of the work, and a little help from each one now will do more good than ten-fold the same help later on *when the battle is won*. Let us raise high the banner of our faith in the great ideal being externalized. We are laying the foundations and must work diligently to perform well the duties laid before us on the trestle-board by the Master-builders, if we would be conscious of our true place in the Temple of Life.

A certificate of membership in The Temple Home Association costs \$100. This can be paid in at once or in installments of \$5 monthly. Money orders for certificates should be made payable to The Temple Home Association, and be sent to the Secretary, W. W. Kent, Oceano, Calif.

W. H. D.

CHILDREN'S DEPARTMENT

REINCARNATION.

Temple Builders—Lesson 12.

A little girl came running from the yard to her mother, calling—"Oh, mamma! I have seen such ugly green worms on the bush by the porch. They make me shiver. I don't see why God made such ugly things. I want to kill them all!"

The mother left her work, led the child back to the bush, telling her she would show her why God made the worms, but she would have to wait several weeks before she could know.

"Together they pulled some of the green leaves with two of the worms and put them under a large glass dish on the porch.

"A few hours later the child returned and was much surprised to find the worms growing rapidly, and one of them was changing its dress to a yellow, black and white one. This was exciting, and she called her mother again to see.

"They fed them fresh leaves and saw them grow much larger and wear a third dress of much brighter colors.

"Then something very strange happened. Instead of changing,

as before, the old garment was cast off, revealing the loveliest little green and gold house, which it had been building in secret all this time without the sound of a hammer being heard.

“For weeks this beautiful chrysalis home showed no sign of life.

“One day a slight crackling was heard, then a tiny door opened on top of the house. Two slowly unfolding wings began to emerge and, in a twinkling, a lovely butterfly floated above its empty house.

“Presently the door of the other house opened, when, lo, instead of the fairy butterfly, out came a swarm of ichneumon flies.

“Much astonished, the child went in search of her mother who explained that these flies were enemies of the butterfly,

“They laid their eggs in the chrysalis and, by degrees, as the flies developed, the unfortunate caterpillar was consumed

“ ‘I’m glad,’ said the child, ‘that I’m not a caterpillar, to run such a risk of being eaten alive!’ ”

“ ‘But,’ said the mother, ‘something like that occasionally happens with people. Man has the power to become a perfected being—a God—just as the caterpillar has power to become a butterfly.

“ ‘But evil thoughts may enter man’s sphere, as the eggs of the fly enter the chrysalis. If man does not fight and conquer these thoughts, he will be consumed by them, and lose the consciousness of Godhood, becoming instead a demon, doomed to destruction.’ ”

“But, my child, I would have you think mostly of the worm that changed to the butterfly. You remember, some weeks ago, you wondered why God made such ugly things, and you wanted to kill them all. You have found, by waiting, that from that ugly worm came one of the most beautiful and delicate of creatures.

“So it is with the people, my daughter. Sometimes they seem so sinful and ugly to us that we want to have nothing to do with them and, if we could, we would crush them under our feet as you wanted to do with the worm.

“If we would but have patience and wait, we would find they are only going through some stage or experience that will develop into something as true and as spiritual as the butterfly.

“Think then what it means to be patient, and what it would mean to us if God in His glory would become disgusted with us, in our wormlike darkness and ignorance and would crush out our lives because He could not be patient and wait for the wings of the soul to form and carry us out into the planes of Love and Light.”

For some time the mother and child sat in silence. Then the child asked—:

" 'Does man change his coat like the caterpillar?'

" 'Yes,' said the mother, 'what people call death, is only the changing of garments.'

" 'Do man's garments change four times like the caterpillar's?'

" 'Thousands of times,' replied the mother.

" To understand this you must know something of the law of Cycles. Your hoop and the ring you wear on your finger are symbols of cycles.

" The earth revolves around the sun once a year, and we say it makes or completes a cycle. As soon as one cycle is ended it starts again on another until a hundred years have passed and it starts on a still larger cycle.

" The caterpillar began its life as an egg, and living its time as a worm went back again into the darkness and began a new cycle as a chrysalis. There it had greater, higher experience, but when that cycle was ended, it closed like the ring on your finger, no sign of beginning or ending, making a complete circle. Then came the butterfly, free, glorious, delicate, but on its heavenward cycle as surely as the stars are swinging around a centre in the heavens high above us."

" 'Life is a great cycle composed of many small cycles through all of which the Soul passes, in order to gain experience. When it reaches the cycle of man, it acquires self-consciousness. This causes each man to become responsible for his body. By thought, man's garments are made. Man thinks of so many things he would like to do and to have, that his body is worn out before there is time for it all.

" 'A new body is created by all these unsatisfied desires. Thus man continues changing his coat, until he has had all the kinds there are, and then, like the caterpillar, he builds in secret a beautiful temple, as the home for the God into which he is being transformed.'

" This is the story of the worm and the caterpillar, and it is the story of Reincarnation. We want to remember that our bodies do not always die for us to know reincarnation. Whenever we give up a fault and turn to deeds of light and kindness, we live a new incarnation and spread the wings of the soul into the sunlight and air of God's love, just as much as the butterfly does when it escapes from the prison walls of the chrysalis."

NOTE.—The song accompanying this lesson is "A Wonder Story." The Model Music Course (Manual) J. A. Broekhoven and A. J. Gautvoort. Suggestions—The worm, cocoon, etc., should be studied and all possible lessons drawn both from the text and nature.

WHO IS JEHOVAH?

In "Kabalistic Cosmogogenesis" (September, 1903, ARTISAN), J. H. Scotford makes the statement that Jehovah is the Christos.

When I read that statement, it seemed a curious one to me. I am not a student of the Kabala; I wish I were. But in the biblical Jehovah I could see no characteristic of the Christos, and the more I thought upon the matter the more my mind revolted at the idea of even comparing these two Gods.

In this view, I am happy to find I am corroborated by H. P. B., as upon pages 630-631, Vol. I, Secret Doctrine, last edition, she says: "The Most High, not Jehovah, divided the nations, that the Lord Jehovah took Israel for his portion, and that the Angel Gabriel watched over Iran, and that Jesus was in rebellion against Jehovah."

Her teaching is that there were seven great races, and that each is watched over by one of the Planetary Spirits; that Jehovah belonged to Saturn.

She then quotes from the fourth Gospel when Jesus says: "I know that you are Abraham's seed. I speak as I have seen with my Father. Ye do the deeds of thy Father; he was a murderer from the beginning, and abode not in the truth."

She goes on to say that Jehovah was identical with Cain, Vulcan, Saturn, etc.

Here we have a very direct issue. Brother Scotford considers Jehovah the Christos, who is Mercury; H. P. B. makes him Saturn. Could we imagine a wider divergence?

And now let me say I do not wish to rest my case upon authority; the above two statements must be judged upon their merits, and as I have not the requisite knowledge to classify the Planetary Spirits, I must even turn and study the effect of Jehovah upon his people; also the effect of the reincarnation of the Christos upon humanity, as we see it in Jesus, Buddha, Hiawatha and others, and compare the character of Jehovah with others of these great race Gods, as, for instance, Odin, or Manitou the Mighty.

Upon what did Jehovah depend for his power? "I, the Lord thy God, am a jealous God." Fear is the keynote of his rule. Elijah, in one way the best of his prophets, forced the Jews to acknowledge Jehovah by cutting off the water supply; and then, when he had gotten the upper hand, he murdered the prophets of Baal.

Samuel took the power of his God from Saul because Saul did not completely exterminate a neighboring people.

And even Moses used reward and punishment as the only influences to keep the children of Israel in the straight path.

King David, in some ways the greatest Jew except Joshua, lived a very gross life. Woman was evidently very little to him, having no rights of her own. There seemed to be no restriction to the number of wives he might have, and very little thought as to whether they were willing to be his. He was noble enough not to kill Saul in his sleep, and in other ways showed himself a manly man.

But when we come to compare him to Jesus, Budda, or Hiawatha; with their doctrine of utter love, no fear, no hate, no murder,—with their divine philosophy, that separated the evil deed from the doer, and taught love under all conditions, we realize the almost immeasurable gulf between the ideals of the Christos and those of Jehovah. The Jehovah as represented in Jewish history could not produce the highest type of humanity; he was a materialist and loved the animal sacrifices. His people were a stiff-necked and sensual people. Until a new dispensation from above Jehovah came to them,—for Jesus came from the great Father—above the racial planetary spirit.

The Planetary Spirit is really the soul of the race, and as the race slowly grows to higher conceptions and ideals, its God grows also.

But Jesus came from "His Father in Heaven," and taught his disciples to pray to the one great God, asking Him for bread, the bread of His Life, not the bread of Saturn, but the bread of the Sun.

He taught them to crave and long for the coming on earth of the kingdom of the great Lord God, not that of Saturn, and we are still waiting and desiring its coming; sick to death of the power of Saturn—tired of materiality, craving the virility of Odin and Manitou.

We long to tread the wavery fire with Sigurd, to swing his Father's sword, that was really the force from Mars, to listen to the music of "what happens" with Finn the Irish hero mystic, to hear Manitou the Mighty pleading with his red children to live as brothers. Their's were not blood-thirsty teachings such as Jehovah loved.

To me it seems plain that Jehovah was not the Great God, that he did not rank in evolution with Gabriel or Odin, that his effect upon his people was not as great and ennobling as that of those others, and that the Christos was a higher God than any of the others. He was next to his Father, the Great Spirit. He had the all-including love. In his "Father's house were many mansions," the houses of the lesser Gods.

Accordingly we find Jesus, Hiawatha and Buddha accepting all kinds of people, white and red, brown and yellow rich and poor, libertines and harlots, as readily the one as the other.

Love the Lord God with all your vital power; and your neighbor as yourself. Did Jehovah ever say that?

I think the conclusion is obvious, that part of Jesus' work was to bring a new dispensation to the Jews, to teach them of a God of love and mercy, a God whom they need in no way fear, who took the fallen and wrecked of humanity to his heart, who crushed no one. A new God, loving sweetness and kindness and charity, and manhood and womanhood.

JOHN O. VARIAN.

Members are reminded that October is one of the semi-annual periods for payment of dues.

TEMPLE ACTIVITIES AND NOTICES.

Our members are at work with the printed matter sent them to interest others, for the purpose of bringing in new members, and the fruits are beginning to appear.

* * *

There has been much mail matter on its way to various points in California, destroyed by railroad accidents. If any of our members should fail to receive answers to their letters within a reasonable time, we request that they try again, as our seeming failures to respond may be due to such accidents.

* * *

Owing to a misunderstanding, Hilarion Square, of Oakland, California, received no mention in the list of Active Squares, in the Scribe's report to the late Convention. Such a vigorous protest has been received from that Square, that there is no room for doubt of its being very much alive, and we hasten to make due acknowledgment. Three members of the Oakland Square were present at the Convention.

* * *

Brother Andrew Mecchi, of San Francisco, has come to Headquarters, and has enlisted as a worker.

* * *

Brother August Beismann and wife, late of Stapleton, N. Y., are now stopping at the Halcyon Hotel. They are interested in the work, and expect to remain here permanently.

* * *

Brother Fred G. Bernoudy, of Arizona, has been stopping at the Sanatorium for a three weeks' rest and recuperation. He left on the 20th of September for Gold Fields, Nevada.

* * *

Copies of a photograph of the Convention, 6x8 inches, unmounted, price 75 cents, will be furnished upon application, sent by mail, postage paid. Also copies of the photograph taken of the outing at Rocky Beach, at the same price.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

CHAS. L. HARRIS, Temple Scribe.

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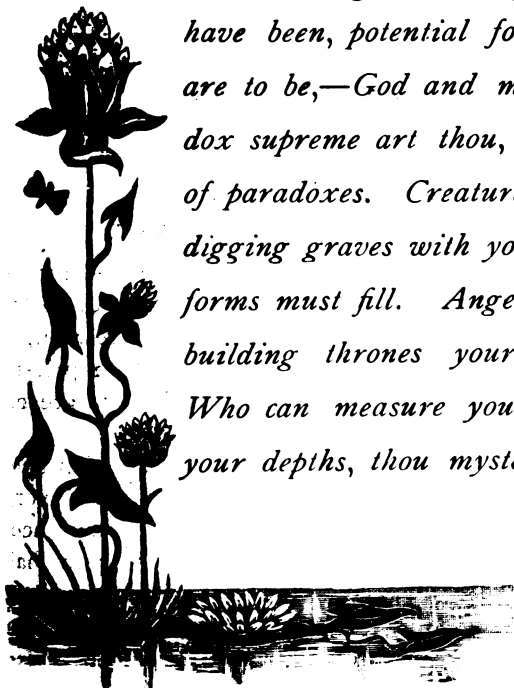
Behold, I give



unto thee a key.

M A N.

Walking shadows of things that might have been, potential forms of things that are to be,—God and man in one.—Paradox supreme art thou, amidst a universe of paradoxes. Creatures of an hour, fast digging graves with your own hands your forms must fill. Angels of eternity fast building thrones your souls will grace. Who can measure your heights or sound your depths, thou mystery of mysteries?



THE SONG OF LIFE.

In an old Irish legend of the great Fenian heroes, "The Song of Life" is spoken of somewhat after the following manner :

Some one has asked what is the greatest and most beautiful music, and Ossian answers : "I listen to the trees as they sway with the birds; to the sun as he shines upon us, singing of growth; to the ocean and the river as they lave our bodies, singing of purity. Ah ! listen to Nature, wonderful in her ways !"

Then Oscar the Warrior said : "I listen to the thunder striking the earth, and the crash of the icebergs as they fight in the deep; but the greatest music of all is the song of the swords of heroes in a great fair battle, in the fever of a great battle fury."

But Dairmuid, the lover, shaking his beautiful golden head at Oscar, his first comrade, said : "I listen to the coo of the dove to its mate, to the voice of the flowers as they sway together, to the clouds as they kiss in the sky, to the waves as they roll together on the beach, to the lovers as they sit in the twilight or under the trees, to the comrades as they live and work and fight for each other. This is the music worth listening to,—the voice of love over the earth."

And now, O Finn, what is the highest music to thy ear? And Finn, the leader, full of wisdom, said : "*I listen to the music of what happens.*"

THE EFFECTS OF COLOR.

TEMPLE TEACHINGS, OPEN SERIES, NO. XXXV.

Every student of the secret science has some idea of the importance and effect of close association with varied vibrations of color. Instructions on color were issued to the ancient Hebrew high priests, and before their era to the Egyptian and Aryan priesthoods, by Initiates of high degree, and similar instructions are of equal importance to you.

Much of the incompatibility between members of families and bodies of people closely associated in any line of work or endeavor, is due to cross vibrations which are aroused by the predominance of some one or more inharmonious colors within some personal aura or environment. The same conditions may manifest as a result of the action of inharmonious sound vibrations.

The constant repetition of some one tone of voice in conversation, or note sounded on a musical instrument, though it be one of the creative tones of the material universe, will by rapid repetition

awaken cross vibrations to those of the governing scale of an individual life, and set into action a host of previously dormant elemental lives, which will make that particular life a burden.

Every created thing or being bears on its outer semblance, or body, the key to the color vibrations which will harmonize with his, hers, or its exterior life, as it carries on or in its astral and spiritual body the key to the vibrations governing its inner life. If the dominating color vibrations of any two bodies in close proximity to each other are inharmonious, there is no possible chance for peace and harmony to exist between those persons unless they can neutralize the inharmonious vibrations by bringing into action some other rate or rates of color vibration which will tend to blend or unite the former, thus awakening another (a neutral) vibration. For instance, if the dominating color of one individual is a certain shade of red, and the dominating color of another is a certain shade of yellow which will not harmonize with that particular shade of red, by close association with yet another individual whose dominating color vibration is powerful enough to blend the two first mentioned vibrations, thus creating a neutral shade, other and better conditions would be brought about. Or, if the dominating color of their surroundings, apparel, house furnishings, etc., can be made powerful enough to bring into active life the same forces that the above mentioned third person might bring by his or her mere presence in the same environment, a similar result might be produced.

I have said that the key to the dominating color could be found on the outer semblance of the man. I will go further, and say, it is generally found in the eye, though only visible to the close observer. The complexion and hair furnish the second and third keys, but the eye is the only sure guide, and the color is perceptible in the early morning or on first awakening from sleep, in the cases of the masses of the people of this age. Those people whose eyes, hair and complexion do not harmonize, are generally erratic, volatile, and fickle, and their tendencies toward such undesirable characteristics can only be modified by close association with others whose general characteristics are the reverse.

In nearly all persons belonging to the Aryan race in the present era, the predominating vibrations are red and yellow. Many reasons are attributed for wearing the yellow robe or turban by the East Indian Yogis, but the true reason lies back in the early ages of the present manvantara. The yellow vibrations were then required for use in dominating the natural red, and assisting to

create the golden brown, which is also the governing color vibration of one great degree of the Initiates of the Indian race. Yellow is also the Buddhi, Christos, the Sun-Son color, and its free use on body or in environment serves to bring into more active manifestation that particular principle in man, and as intuition belongs to that principle, the free use of the same color must also serve to more easily develop that attribute.

On personal examination of the candidate for chelaship, the officiating Initiate to any degree of the Lodge always demonstrates by a method of his own, the particular color or colors the chela requires to more quickly develop the attributes in which he is most deficient, and requires that such colors be worn continually on the body in some form. If the attribute is most strongly connected with some head center, the candidate must wear the corresponding color on his head. If with the heart or some other center of the body, the necessary color must contact that center as nearly as possible, and must be worn until the creative vibrations have induced the new condition, or strengthened the necessary centers so they are able to stand more rapid vibration. The yellow robe and turban of the Eastern Yogis would prove most harmful to many of the people of the Western races. It is only in individual cases of the latter that the color yellow could be worn continually with good results. The vibrations of blue, red, violet and green are more generally necessary, though in the individual cases above mentioned some of the last noted colors would prove most harmful.

Too little attention is given to the cultivation of the right color vibrations in and around your bodies and homes. You have certain ideas which you deem artistic or fashionable, and these ideas are carried out in your apparel and surroundings, regardless of the effect of the combination so secured on your mental and spiritual atmosphere, and one of the results is, that nearly all of you are working at cross purposes, inharmony prevails, and the cultivation of the attributes most necessary for your higher development is left to chance. You would deem it the height of imprudence to till the soil, plant the seeds, and leave to chance the watering of the same, and yet you are equally imprudent when you make no effort to flood your souls and bodies with the right color vibrations, vibrations which are as water to the thirsty soil, to your present physical conditions, and to the seed which sound has called forth from the eternities and implanted in your natures as incipient spiritual attributes.

An unusual shade of blue or green will be found in the eyes of blue or green-eyed people at the time before mentioned, and a similar unusual shade of red or yellow will be found in the eyes of brown or black-eyed people. Such shades should be fixed in the mind in some way, and as soon as possible thereafter the former should find the particular shades of red and yellow which most perfectly harmonize with the shade of blue or green he has discovered, and use them as suggested. In the cases of brown or black-eyed people, the same method should be used as above, but the color blue should be substituted for the red. Many people find it difficult to carry any particular shade of color in their mind, and a color card at hand will serve to fix the shade or refresh the memory; and if unable to determine what shades of other colors are complementary or harmonious shades to that found in the eye, it can be determined by experimenting with oil or water colors. When any two of the above mentioned shades have been combined, the color which will manifest as a result of such combination is the one required for use on the body, or in its surroundings. For instance, if by combining certain shades of blue and yellow, you find a certain shade of green, the vibrations of that shade of green are necessary to your well being. If the combined shades of red and blue yield a certain shade of purple, you may feel satisfied you require that shade of purple, etc

In determining the sound or note which will equalize cross vibrations, and bring into your sphere more helpful forces, you should ascertain your ruling planet, and by the table of correspondences given in Temple Teachings determine the note which belongs to that planet. Sound the note aloud as often as is possible, and keep it in your minds.



THE FIGHT OCCULT.

The fight occult! The hidden, inner warfare that mankind is waging, some few consciously, many who vaguely sense and understand its reason and force, and the great bulk of humanity in an unconscious condition. What is this fight? And what is our place and responsibilities in it? We may take it as a basis that all members of the Temple organization belong to the first two classes of humanity. They belong there because they feel the stress of things and see somewhat of the future possibilities in the present condition of the race.

This being so, there is an evident responsibility upon every mem-

ber to take a conscious, wide awake hand in the fight occult; to consider its drift and purpose, and understand something of the plan of action of the higher forces with our own responsibility in the movement.

The primary cause of the present condition of the higher races is the clearer perception of good and evil, and the greater intensity of hate and despotism that has come to humanity in the last few years because of the near approach of the Christos.

We see more open and active opposition between good and evil every day in home politics, in industry, in the dealings of nations.

In our own country it is obvious that we rapidly near a time when opposing forces must come to a direct issue.

The Standard Oil and trusts oppose the Socialistic elements. The so-called Citizens' Alliance oppose organized labor. They are the great signs of the times, and there are no signs of peace amongst them.

Within this physical lining up of forces there is the battle already waging, Evil and Good in its ultimate "having it out." For though the end and ideal of every incarnation of the Christos is "peace and good will," the first thing He gives us is always the sword.

Evil cannot be relegated to Hades until we put up a stiff enduring fight.

Thus the attitude of every Temple member should be the militant attitude.

The Sword of the Spirit should cut the mesh of feverish impulse and desire; we must weave a different pattern with the thread of life.

To the erring, kindness; yes, kindness to the evilly-ridden soul. But a fierce front to the evil; "one cannot serve two Masters."

Generosity and forgiveness to the fallen, wounded comrade. But no quarter to the Powers of Darkness. "Enter in" The Lord of Light; exit Evil, Sloth and Death.

Think of it!—we are in the greatest, grandest possible war. We are one of the regiments of the "Lord of Light." As true soldiers regard themselves, so should we.

Does a soldier expect the general and his staff to do the fighting? Does not success of the all depend upon the integrity and honest, fearless hard work of the private in the ranks?

A good soldier, under a general he trusts and respects, studies to be of use. The victory is to the pawns on the chess board in a well-played game; to the rank and file of the army in a hard-fought battle.

Now with us I fear we do not understand this sufficiently. We expect all things from Headquarters, and often constitute ourselves as censors on everything done there, instead of weaving our own thread into the vesture of the Lord, instead of swinging our own sword in the good fight being made

Some say, "I have not the ability or the time; I must be excused." Well, in the army, any one is good enough to stop a bullet; and so, let us act, get up, stop a few bullets, and hustle round and look after recruits.

Don't let us hang round with our mouths open, waiting, waiting for Headquarters to drop in intellectual doughnuts. Hustle round and get an appetite.

This war we have enlisted for, is subject to just the same laws that all war is. There is the centre of the army and the outposts. If the outposts give way, the centre becomes involved; and if the centre is broken, there is nothing for it but retreat.

Now, Comrades of the outposts, don't we leave too much to the centre to do?

Do we go through our daily drill? Are the scouts always on the alert? Are the sharp-shooters always ready with their guns?

When *we* hear of trouble or distress or inertness in any quarter of the regiment, do we send off the proper succor? When we hear of a brother hard hit, do many of us go off into the silence and send him protection? Do we regularly do the work we undertook to do, to protect the centre?

Let every one look up their own record in these matters.

Don't let us bother so much about criticising Headquarters. Of course they will make some mistakes. I imagine that if *we* ourselves were in their positions, we might make *one*. If they or we made no mistakes, it would show either of two things: either that the no-mistake party had evolved out of our plane of Nature, or they sat absolutely still and did nothing. Why, we don't even breathe correctly yet.

Napoleon, the greatest general of modern history, made farther-reaching mistakes than any other general. His soldiers understood just because he attempted big things he risked big losses.

And so let us all look after our own moves in the game. Become good fighting comrades. Some of us make good recruiting sergeants. Some are better on the firing line. But the best soldier is he who can dig a trench or fire a gun, recruit a man or lead a forlorn hope. The ideal soldier does everything that comes.

With that ideal, I think if we turn the electric light upon our

own duties, and upon the way we have handled them, then, in the knowledge of the little bit we have done, we will see ourselves in proper perspective.

Look over the history of our society, or better still, go down to Headquarters and smell round a bit. See how they work away and do not swear very much at us of the commissariat and other departments for being so infernally inert, and just get along and drag things through without our proper amount of aid. We would get our eyes opened.

Our fight is not going to be won by inertia.

To do our ordinary duty, we must keep at least red hot, yet even many of us who go up to the conventions and get inspired, and form all sorts of resolutions, let the fires go out when we get home, and slump.

Comrades, we must not let ourselves get cold, not even our feet. And we must not slump.

The remedy is so simple to all this deadness. If every day one follows the instructions and opens his inner doors to let the breath of the Christos into his heart; that of itself will keep his fires just about as hot as he can stand, and after awhile he will generate so much steam that he will have to work or "bust."

I went to the last convention, and it made me think along these lines. I saw the staff at Headquarters leading distinctly strenuous lives cheerfully for the cause. Yet there was a tinge of the tragic behind it all, because we left them to stand too much alone.

Come on, let us push things along. Let us "rake in" members. Let us send in dollars. Let us preach. Let us lead attractive, vital lives for the good of others.

All things will come to him who puts up a "devil of a fight" while he waits.

We must *live*; and we don't live except we fight for the Christos. That is a life worth living. He, the Christos, is surely coming to take command of a vital army. Not a lot of beggars waiting for doughnuts. Nor yet a lot of cowards who stand aside and criticise the way that good fighting soldiers stand off the enemy.

Every soldier makes his kill after his own fashion. Let us be satisfied only when our own sword swings true.

Come on, friends and comrades! *Fag-na-Bealac*,* "Clear the road" for the Great Master. He is at hand.

This is no small matter that can be attended to by reading a few books and feeling wise, or expluttering just because one wants to talk.

No, we must put flesh and blood into it, the yearning of our hearts into it, the love of our lives into it.

"Clear the road!" That is the spirit we want. More self-reliance, more reliance upon what comes.

We must burn our boats, we must fight to a finish.

"We are not in this thing for our health," but to work, to fight, perhaps to die. Who cares, so the road is clear for Him.

J. O. VARIAN.

* *Fag-na-Bealac*—Clear the road. Pronounced *Faugh-na-balch*. An Irish fighting cry.

The Temple Artisan

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EDITORIAL MIRROR.

In the stress of the greater duties, neglect not the lesser ones.



From time immemorial, that great truth has been expressed in many terms, "He who ruleth himself is greater than he who taketh a city." "He who is faithful over a few things shall be made ruler over many." "Trifles make perfection, but perfection is no trifle." "Do your own duty, the duty of another is full of danger." Franklin said: "For want of a nail the shoe was lost, for want of a shoe the horse was lost; for want of a horse the battle was lost." Centuries ago, Marcus Aurelius, the wise and great Roman Emperor, thought to himself: "Ever run the short way—nature's short way, aiming at perfect soundness in every word and every act. Such is the rule that does away with worry and irresolution and all secondary aims and artifices."



Truly, nature perfects herself in trifles, Every microscopic cell of any organ must be perfectly constructed, or that organ is defective in function. In her most stupendous works nature first perfects the infinitely small and as the mass is made up of the infinitely small, it is improved as its lesser parts are perfected. Thus is it said that God is perfected by the perfection of his parts, which parts include man and all creatures and worlds. The physical body is the cellular man; the inner or astral body is the molecular man; the spiritual body is the Atmic or atomic man, or centre of synthetic forces. The Temple follows Nature's way—*secundem naturam*.



Perfection starts from within. The spiritual or atomic forces raise the vibrations of the molecular man, and then every cell in the physical man is affected and correspondingly spiritualized. So, in the building up of any work like The Temple: The minutæ must be perfected in order to build a sound co-ordinated whole. One defective stone in the foundation may mean the ruin of the whole edifice. We are laying the foundations, and all stones must be thor-

oughly tested before using, to know if they will stand the necessary strain. All living stones that present themselves for use in this foundation work have at once the full light of the Lodge turned upon them, and the defective places, if any, are soon revealed. If the nature is inelastic and confirmed in dangerous defects, the stone is rejected as unfit for the time being. "Out of a thousand striving for perfection (Mastery) only one, perhaps, attains."

Beware of the person who comes to us with tales about others, and who, "in sacred confidence," would swear us to absolute secrecy. On its face it indicates that the relator has not the courage to face the party attacked. On the other hand no one has a moral right to listen to a tale under such condition, for it leaves the accused no possible chance of defense. Even the common law of the land will give the lowest criminal caught red-handed in the most horrible crime, the right to defend himself in court.

From a high source, advice has been received for members in matters of this nature: *If some one comes to you with a tale about another, ask at once if he or she is willing to make the same statement in the presence of the party talked about.* If they refuse, it is *prima facie* evidence that either the story is a bald-faced lie or a misrepresentation of facts that the story-teller knows can be easily disproved—and so has not the courage to face the party attacked.

Members should understand that any stories circulated by our pretended friends involving the Temple Workers at Headquarters, can be utterly disproved if members hearing the same will do Headquarters the simple justice to ask about it. The staff at Headquarters are so busy that they have little time to go snake-hunting. Sometimes the snakes get so close, however, that a few have to be killed off lest damage be done to the work.

No one in line with the truth of the Great Lodge will ever go about making discreditable charges against others. That fact alone would make them an impossible channel for any high force to function through.

The Temple Force is a force of true brotherhood. The Central group of workers are so busy establishing this great fact that they have let pass unnoticed many attacks on them, but members of the guardian wall on the outside should not forget *their* duty or *their* pledges to the Lodge. Scotch and kill the snake-headed force of

ambition, jealousy and revenge the instant its ugly head protrudes—no matter what the appearances around it. Align yourself to the Master of Truth and He will show you the method and the Way.



We call especial attention to Brother Varian's ringing article in this issue on the "Fight Occult." Brother Varian belongs to the Red Ray of Warriors and his shillalah of faith and light keeps cracking the heads of the "blackies," who are ever on the alert to paralyze the efforts of those in the service of the White Lodge.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 13.

THE ROBE OF FAITH.

Any one who has traveled much in Fairyland knows that very strange and very beautiful things are seen there oftentimes. Those who would find the secret places where the Fairy King and Queen with their attendants dwell, have many difficulties to overcome, and in the struggle many fall by the wayside or return again in discouragement.

There was, some years ago, a beautiful maiden, pure and spotless as the lily, who started in search of the Fairy Queen. Not from curiosity or from a desire to see the beautiful things did she go, but that she might help those who were suffering and struggling on the way, and that she might be of service to the King and Queen who dwelt in the glory of the light, and who sent out the light and color everywhere by the birds, flowers, insects, to the tired and careworn, bringing smiles and joy to the faces where before were sorrow and discouragement.

Scarcely had the maiden begun preparations for the journey, when there came to her a mother with a little child, begging for help for herself and the child. So pitiful seemed their condition, so plaintively did the mother appeal, that the maiden hesitated delaying her preparations for the journey. For weeks she had been planning the trip, and it was a great sacrifice now, at the very moment when she was about to start, to give it all up.

Had she spent all these weeks and years, her whole life-time really, in preparation for this work, only to have it all taken from her when the opportunity was just opening? It seemed cruel, but she fought bravely with herself, and, after tossing for hours in the

darkness of the night, as the clock struck midnight. she gave up her hopes, with a willing heart, saying, "I will *wait* until the Fairy King and Queen send their messenger for me." Then she began to plan little surprises and kindnesses for the child and its mother, and quietly fell asleep.

Think not that the Mother Fairy of Light let the sacrifice pass by unnoticed. As soon as the decision had been made, she sent to the sleeping maiden soft breezes filled with delicate perfumes, and early in the morning, as the sky became lighted with rosy dawn, and the maiden stepped to her window refreshed and quieted by her rest, there flew to a flower close at hand a little humming bird. Straight from the Fairy Queen it had come; and, while it lingered near the window, drinking deep of the honey that lay in the flowers, it hummed its message from the Fairy Queen of Light to the maiden pure and good.

"Throw around you quickly a robe of faith and courage," it hummed. "Follow me silently, noiselessly. Say goodbye to no one. Ask no questions in regard to the journey. You have been delayed on your trip to our good King and Queen by one of their messengers, to test your purity and unselfishness. You have successfully passed the test, and I have been sent to chase away the difficulties, and to guide you to the first gate on the pathway to the Palace or Temple of Light."

Without questioning, with no word of goodbye, the maiden robed herself in faith and courage and tripped quietly, happily along, after the humming bird.

Soon they came to the gateway. Much to the maiden's surprise it was not made of stone or some building material, but was a partly-covered passage-way into a grove. In fact she would not have recognized it as a gateway, had the humming bird not flown so close to her face. She had to stop walking, and, looking before her, she knew they had come to the gateway.

The humming bird told her to remain standing, then flew away, and the maiden thought she had lost it. In her distress she was about to cry, when, suddenly, who should appear but the mother and child who had come to her the evening before her departure. Now, as before, the mother pleaded for help for herself and the child, saying the maiden could give the help they so much needed. They were in greater need than ever now, said the mother, for they had heard the maiden leaving in the early morning, and had risen hastily from sleep, had only partly clothed themselves, and, with-

out breakfast, had followed along the path of light she had left behind her, and now had met her again at the gateway.

Here at the gateway stood the maiden. Could it be right to pass through and leave the suffering, pleading child and its mother?

Then in her heart came a singing—"Throw around you quickly the robe of faith and of courage. Follow me silently, quickly, or you are not worthy the Queen of Light who alone is able to help the struggling ones on the path."

Another moment of silence, then she bowed her head and her body, passed under the branches, and lo, what did she see before her? A wide bed of ferns and of mosses, and deep in the greenest moss, covered by the most delicate ferns, lay resting the mother with the child in her arms. Not ragged and pleading, but clad in white, with the light of the Queen upon them, they both lay, quietly sleeping.

Tears of joy came to the maiden's eyes, for she knew it had been her own faith and courage that had made it possible for them to pass through the gateway.

Here, too, on all sides, among the ferns and moss, were fairies without number, busily engaged in work, and clothed in a light so bright, that it dazzled her eyes as she watched them.

Close by was a seat made of rock and cushioned with mosses. She sat down to rest and was enjoying the beauties about her, when suddenly the humming bird re-appeared and hummed to her—"Tarry not here resting, but hasten to cheer, encourage and assist those who dwell here, making this spot beautiful for pilgrims like yourself, with yonder mother and child who have but entered the pathway to the Temple of Light, Love and Wisdom."

(To be continued)

LINCOLN'S VOICE TO-DAY.

"I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my country. As a result of war, *corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregated in a few hands, and the republic is destroyed.* I feel at this moment more anxiety for the safety of our country than ever before, even in the midst of war. God grant that my forebodings may be groundless.

"Monarchy itself is sometimes hinted at as a refuge from the power of the people. In my present position I could scarcely be justified were I to omit to raise a warning voice against the approach of returning despotism. It is not needed nor fitting here that a general argument should be made in favor of popular institutions; but there is one point with its connections, not so hackneyed as most others, to which I ask brief attention. It is assumed that labor is available only in connection with capital; that nobody labors unless

somebody else owning capital, somehow by the use of it, induces him to labor. *Labor is prior to and independent of capital. Capital is only the fruit of labor and could not have existed if labor had not first existed. Labor is the superior of capital and deserves much the higher consideration.* I BID THE LABORING PEOPLE BEWARE OF SURRENDERING THE POWER WHICH THEY POSSESS, and which if surrendered, will surely be used to shut the door of advancement for such as they, and fix new disabilities and burdens upon them until all of liberty shall be lost.

"In the early days of our race the Almighty said to the first of mankind, 'In the sweat of thy face shalt thou eat bread,' and since then, if we except the light and air of heaven, no good thing has been or can be enjoyed by us without first having cost labor. And inasmuch as most good things have been produced by labor, it follows that all such things belong of right to those whose labor has produced them. But it has so happened, in all ages of the world, that some have labored, and others have without labor, enjoyed a large portion of the fruits. This is wrong and should not continue. To secure to each laborer the whole product of his labor, as nearly as possible, is a worthy object of any government.

"It seems strange that any man should dare to ask a just God's assistance in wringing bread from the sweat of other men's faces.

"THIS COUNTRY WITH ITS INSTITUTIONS BELONGS TO THE PEOPLE WHO INHABIT IT."

[These are Abraham Lincoln's own inimitable words in his Message to Congress, 1861, and on pages 493-50 of H. J. Raymond's "The Life, Public Services and State Papers of Abraham Lincoln," published by D.roy & Miller, New York, 1865.]

JEHOVAH.

The following communication anent the question, "Who is Jehovah?" is received from a Temple Brother of Portland Oregon:

THE TEMPLE ARTISAN:—

Referring to the interesting discussion headed, "Who is Jehovah?" in the last issue, kindly permit me to say a few words.

I cannot call myself a Kabalist, but have studied Hebrew and other doctrines. I consider Brother Varian is justified in failing to find any trace of the Christos (Chrestos?) in I. H. V. H. (pronounced Yahveh. Jehovah is incorrect). I also fail to find any connection between the Redeemer and Mercury. Mercury-Hermes-Taant, the Egyptian Redeemer. I consider H. P. B. was correct in linking Yahveh with Saturn, and if Brother Varian will stop trying to gain information out of a literal rendering of the Bible, he will understand the connection.

Saturn or Kronus is admitted by all kinds of students to be a symbol of two postulates. Time and Intellect. Considering "him" in this way, it is easy to comprehend the atrocities attributed to "him" in the Bible. But there is another and perhaps wider

meaning. In Kabalism, I. H. V. H. is the Microprosopus, the Quaternary in the Kosmos, Man, etc. Now what is the Quaternary? In the Cosmos, it is the 4 lower planes of Being, which are focused in Man as the 4 lower principles, of which Kama-Manas is the highest. Looking at "him" through either of these glasses, J. H. V. H. is a murderer, a thief, a liar, etc. Now, who is the Redeemer? In the Greek legends, Kronus is deposed by Zeus. It is well known that Zeus is Jupiter. In Occultism, Jupiter is Buddhi, and the Redeemer is the son of Jupiter (Buddhi), and is therefore Buddhi-Manas, who redeems Kama-Manas from the slavery it is in, and leads it to his father Buddhi. Even in the Testament, the Redeemer is the son of Jupiter. He says, Eloi, Eloi, lama savach thani? (Jupiter or Buddhi (my spiritual consciousness, my Father), why hast thou abandoned me?). See note at end.

Jupiter's son, Zagreus, is sacrificed and reborn as Dionysius. Brother Scotford may have connected I. H. V. H. with the Redeemer through Dionysius (Jehovah-Nyssa Dio-Nyssa).

The common translation of Lama, Lama, etc., is as given, but esoterically it means, How thou hast glorified me! for the true Initiate knows better than to despair or to lose confidence in the Hierophants.

Perhaps I have already trespassed too much upon your space, and will conclude by saying that I heartily agree with Brother Varian in his ideas upon the characters of Jesus and Yahveh.

Faternally,

A. E. MADGWICK.

TEMPLE HOME ASSOCIATION NOTES.

Since the sending out of the printed report, the officers of the Association have received many expressions of gratification from members on the progress made during the past year. And the showing would have been much better, could the report have been made a month or so hence, by which time the monies for all the crops of the past season would be in hand.

The Governing Board are considering an irrigation proposition, and something tangible may be said in regard to it before long.

Plans for the next season's farming are now being discussed. It is expected that the Association will have the services of one or more of its practical farmer members during the next season. We have in mind Brothers Conrow and Moore in this connection.

The Sanatorium garden is looking well, under the care of Brother Kent. Thanks to some good and unusually early rains in September, cabbage, lettuce, beets, onions, leeks, turnips, radish, cauliflower, and about an acre of peas, are well under way. The early September rains illustrate the value of water. With an irrigation

plant, many vegetables can be planted and grown at any season of the year.

Brother Andrew Mecchi is doing effective service in connection with the Hotel and Sanatorium work. Another line may possibly open for him before long.

The growing of seeds is a profitable business in this section. A plot of about an acre of land in an oval in the space of ground in front of the Sanatorium, will be planted with nasturtiums this coming season, and the seeds gathered for selling. Beauty and profit will be conserved by this procedure.

As one of the recent reports sent out states, the Association needs more capital, if it is to extend its lines of work and build up industries that will make conditions that will permit others to come to this section. Therefore, the more promptly applicants send in the monthly payments on certificates, the more will they help the work along. All who believe in industrial co-operation should take out a certificate at once or begin monthly payments on one that they may become active participants in the great work of practically demonstrating to the world that ALL OF THE LAND BELONGS, ALL OF THE TIME, TO ALL OF THE PEOPLE.

TEMPLE ACTIVITIES AND NOTICES.

The efforts of our members in sending out the printed matter which has been furnished them, are bringing in constant good results, in additions to our membership, list. Keep on sowing the good seed; the harvest will follow in due time. Send for more circulars, forms of application, etc., whenever needed.

* * *

Bound Copies of the the Fourth Volume of THE ARTISAN will be furnished at \$1.50 each, postage paid. Also of Volumes II and III. Also, separate numbers of any of these volumes, at the usual price.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * *

Copies of a photograph of the Convention, 6x8 inches, unmounted, price 75 cents, will be furnished upon application, sent by mail, postage paid. Also copies of the photograph taken of the members' outing at Rocky Beach, at the same price.

CHAS. L. HARRIS, Temple Scribe.

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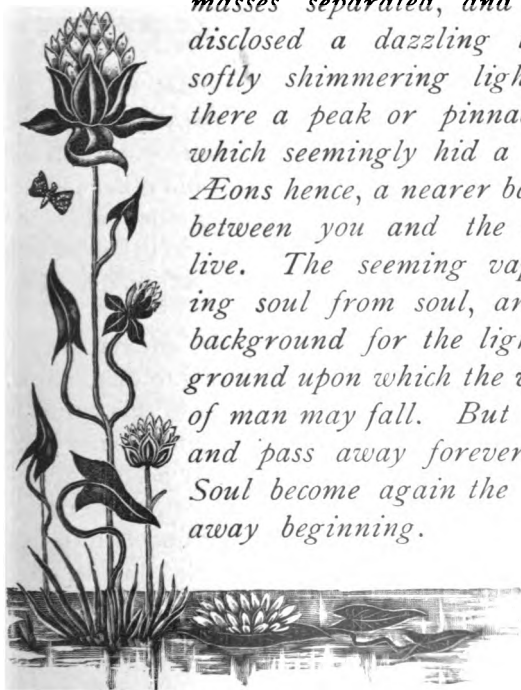
Behold, I give



unto thee a key.

VEILS OF THE SOUL.

Children mine, with minds so like as yet the gaseous state of this Dark Star, when, countless æons ago, the vapory, shifting masses separated, and to all-seeing eyes disclosed a dazzling tongue of flame, a softly shimmering light, with here and there a peak or pinnacle of glowing fire, which seemingly hid a power unspeakable. Æons hence, a nearer balance will be struck between you and the world in which ye live. The seeming vapory shadows, veiling soul from soul, are in reality but a background for the light concealed, a background upon which the vagaries, the dreams of man may fall. But the shades will lift and pass away forever, when Light and Soul become again the One, as in the far-away beginning.



THE DEFLECTION OF THE EARTH'S AXIS.

TEMPLE TEACHINGS, OPEN SERIES, NO. XXXVI.

Whether or not the average geologist or astronomer concedes the truth of the statements made by the sages of past ages, as to the periodical changes which have occurred in the earth's axis, the fact remains that such statements, as also the myths and legends of less intelligent peoples conveying the same information, are literally true. The only error lies in the figures given as to the length of the cycles between such changes, and this error, if error it be, is due to the sacredness investing numbers, and the secrecy attendant upon the giving out of the length of certain cycles which have a great bearing on prophecy, by the Hierophants of the White Lodge, under which such sages had been placed by natural selection as well as by choice. While the knowledge of such changes in the earth's axis is now wide-spread, the causes for the same, though simple enough, have not been correctly determined by the savants who discovered them, and, as the time is rapidly approaching when another such change will occur, it may be well to give a little inside information to those interested; for even if we cannot prevent a catastrophe, there is a certain satisfaction in understanding the causes which produce it, and as the causes for these changes lie far back in what we term the spiritual planes of life, a resumé of the same may prove instructive.

In the archives of one of the great underground temples, lie parchment after parchment, prepared leaves of papyrus, engraved tablets and stones innumerable, giving a complete record of all the ages and peoples who have inhabited the earth and other planets of the solar system, as well as all the information imparted by the so-called Gods or Great Masters to those sages and disciples who have reached a certain point of development that enable them to consciously contact such Masters.

Each true student at some time, in one or more of his earthly lives, in either sleeping or waking hours, has access to this temple, and is enabled to carry away with him more or less of this valuable information. Oftentimes a dim memory of the same comes back to him, which he imputes to his researches in other fields of investigation, and he is enabled to piece together fragment after fragment, and prepare quite a perfect thesis, while yet unable to recognize the fact that the binding force which has enabled him to piece together those fragments, is only at his command because of his experience in some secret repository of knowledge during his hours of so-called sleep.

No atom, molecule, man or star, lives to itself alone. Whether it be atom, star, or constellation, each form or division of the Cosmos has one central point in which is stored and from which emanates the energy which moves it to life and action. While that composite energy in its last analysis is God, Good, Love, —its secondary attributes, its laws, its vibrations, manifest first on the plane of consciousness, secondly on the plane of forces, and thirdly, as matter or substance.

Action and re-action are not only equal on the physical plane; they are also equal and interchangeable on all planes. Therefore, action on the physical plane incites to action on all other planes, and, as there is complete inter-dependence and inter-penetration of atoms and planes, every thought, every action, of every manifested atom, must inevitably cause action and re-action in some other thought, atom or plane. This by way of preface to the subject under consideration.

In the before-mentioned temple, on one of the engraved tablets, is a record of the last change which occurred in the earth's axis, and while its ultimate cause, materially speaking, was the vile mental energy set free by the races which then inhabited the earth, the precipitation of forces was due to the action of a higher race of beings which inhabited the sun. There, as elsewhere in the Universe, the battle between Good and Evil is always being fought, and at the time in question, there was a great war between the Devas of the right and left-hand path over the possession and use of certain powers and positions which largely controlled the solar system. By means of the tremendous elemental forces set free by the disturbance of the equilibrium of the sun, great changes occurred in the configuration of the same (changes that are comparable to those which would occur in the earth's crust if a great internal explosion occurred), and the sudden freeing of such undirected elemental forces also disturbed the equilibrium of the earth, thus deflecting the earth's axis from its former position. There is a sphere or line of energy connecting the sun and all planets of the solar system, as sound or light waves may connect two electrical centres of communication, and through this means of communication a conscious elemental force may reach and affect any planet of this system. By the deflection of the true pole the great waters were released and overflowed the then inhabited continents. The disturbance in such a large area of the sun had its effect on the heat vibrations, diminishing the heat vibrations of the earth, and what is known as the Glacial Age began shortly after the great floods.

At the point of evolution where the earth had attained its greatest development—when the Gods looked upon their work and said, "Well done!" the magnetic pole was coincident with the pole of revolution. Since that time it has had no fixed habitation, but is continually in spiral revolution about the true pole. Neither is the latter fixed; it is in constant vibration, and is largely subject to the action of magnetic energy.

The magnetic fluids which constitute the substance of the magnetic pole of any planet, are subject to Will and Mind when directed by the Planetary Spirits or Gods of a solar system. These poles correspond to the *Ida*, *Pingala* and *Susumna* of a human spinal cord, and the magnetic fluid or energy is carried from centre to centre, planet to planet, man to man, by conscious elementals which alternately clothe and unclothe themselves, as it were, with garments of magnetic energy, and by means of which the pole of revolution of any planet is deflected when the karma of that planet decrees the annihilation of the races inhabiting it, and the planetary Spirits set about carrying out those decrees.

You who are subjects of time and space will find it difficult to comprehend this truth; the element of time is bound to present itself for your consideration, for the action of such elemental forces is so rapid as to be beyond the power of human appreciation.

M.

BE STILL.

"Dear restless heart, be still; don't fret and worry so;
God hath a thousand ways His love and help to show;
Just trust, and trust, and trust, until His will you know.

"Dear restless heart, be still; for peace is God's own smile;
His love can every wrong and sorrow reconcile;
Just love, and love, and love, and calmly wait awhile.

"Dear restless heart, be brave; don't moan and sorrow so;
He hath a meaning kind in chilly winds that blow;
Just hope, and hope, and hope, until you braver grow.

"Dear restless heart, repose upon His heart an hour;
His heart is strength and life, His heart is bloom and flower;
Just rest, and rest, and rest, within His tender power.

"Dear restless heart, be still; don't toil and hurry so;
God is the Silent One, forever calm and slow;
Just wait, and wait, and wait, and work with Him below.

"Dear restless heart, be still; don't struggle to be free;
God's life is in your life; to Him you may not flee;
Just pray, and pray, and pray, till you have faith to see."

EDITH WILLIS LINN.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 14.

THE ROBE OF FAITH.—Continued.

(THE CHRIST SEED.)

Startled by the words of the humming bird, the maiden arose quickly and began looking for the path that she might continue her journey.

For a long time she looked but no paths could be found. She was about to give up the search when she heard the humming bird before her. In among some fallen branches where she had thought it unnecessary to look, the bird flew. The maiden followed and soon found herself on the edge of a deep ravine. She stepped back, frightened at having come so close, and surprised to find so great danger in the midst of such beautiful surroundings.

But what was her amazement when the bird hummed—"If you would find the Fairy King and Queen, you must cross this ravine."

The maiden hesitated, for one more step would plunge her over the precipice and kill her. Surely the humming bird must have made a mistake. She turned to go back, trembling at the danger she was in, but, instead of finding only a pile of rubbish to push through, she found before her a hill of brush, sand and stones. How it had come there she did not know, but certainly it was impossible to go back.

She was standing there in despair, almost afraid to turn lest she fall into the ravine or run into something even worse. Then it was the humming bird came to her, bidding her look down at her feet.

There on the ground lay a great quantity of tiny seeds so small she could scarcely see them. The bird flew to the ground, took one of the seeds in its bill, and carried it to the very bottom of the ravine. Here the bird dropped the seed and covered it with earth.

Then, flying back to the maiden, it took another seed in its bill and planted it a little distance from the other. Again and again this was done, until all the seeds were planted in a row which reached from the maiden's feet to the opposite bank of the ravine.

The maiden had grown much interested while the bird was working and had herself planted a number of seeds, as far as she could reach, and had gathered the seeds and given them to the humming bird.

Now the planting was finished and the bird told the maiden to

rest while it told her the story of the seeds, and while they watched to see what would happen.

"These seeds," said the bird, "are the Christ Seeds. In them lies hidden truth, love, purity, power, service and all the beautiful virtues. They can only be found by those who have the same virtues in their hearts and can only be used in service for others.

"They are planted, like all seeds, in the dark soil of trouble, trial, sin and difficulties, and are nourished with perseverance, courage and faith, and finally develop and give assistance to others."

"Strange," said the maiden, "they have to be covered in the dark earth! I should think such beautiful seeds would grow in the sunlight."

"No," answered the bird, "unless they go into the darkness, they cannot raise that darkness any more than we can help the suffering heart of a friend without entering into his suffering.

"Out of the darkness cometh the light, even as the life of the seed lay in the darkness of its outer covering. That covering protects it from injury until the time comes when it shall burst forth and blossom."

Here the maiden jumped to her feet quickly, calling in wonderment—"Look! look! what has happened? Why! we have only been talking and resting a few minutes, and see,—the seeds have all burst, and here are beautiful bushes growing. Can I be seeing aright or has something happened to me that my eyes are dazzled?"

"No," said the bird. "You see truly and, if you examine the bushes, you will find them strong,—strong enough to support you."

"Surely not," said the maiden, "for they have just sprung from the earth and must be tender and delicate." At the same time she tried to break a branch off the bush nearest her. It would bend, but, try as she would, she could not break it.

When she ceased she was almost exhausted by her efforts and more surprised than ever at the wonderful bushes.

She stood a moment without speaking. Then turning to the bird said, "I am going to cross this ravine on these bushes. I am sure they will bear me."

"I have been waiting for you to do that," said the bird. "These seeds were brought here and planted to help you. I am thankful you are willing to trust the power and strength of the bushes. Many become afraid and refuse to use the help given them.

"You had better cross over at once, or something might detain you, and weaken your faith, and perhaps prevent you from going."

The maiden stepped on a branch of the first bush, and then to another. She looked down into the ravine and terror came over her. It was so steep, and the branch so slight, it seemed as though she must fall, after all, but close to her ear came a humming—"Look up, not down; be brave; you will soon be over."

She looked up, and behold! the bush she had left behind her was covered with flowers, and the one on which she was standing had suddenly grown larger and firmer. On she passed to the next and the next, ever looking upward, the flowers bursting forth on the bushes as she left them.

She had reached the bottom of the ravine, and now was going up the opposite wall. It had taken faith and courage to come down, but it was taking strength and endurance to go up. Could she reach the top? she questioned.

"Yes," said the bird, "you can." Another step, another bush passed, and she reached for the next, and, to her relief and surprise, she found herself on the bank, safe, victorious.

"Turn," said the bird, "look behind you." The ravine was gone. In its place stood a glorious forest, flowering and shining with gems, and rich in its fragrance.

"Hereafter," said the bird, "the pilgrims along the path may find comfort and joy in this forest grown by your faith and endeavor. Your victory has been won and I am commanded to bring you into the presence of the Fairy King and Queen of Love, Light and Wisdom."

"Before we enter, I will remind you that this is the Christmas Day and you will find Christmas festivities around you."

Turning, a magnificent garden stretched before her, surrounding a palace of white marble.

The door opened, and she found herself inside, listening to the calls of "Merry Christmas! Merry Christmas!" In the centre of the room, around which children were dancing and singing, was an enormous tree, lighted, and loaded with presents, and with a large star shining from its top.

Again the humming bird spoke to her, bidding her follow. It took her to the end of the room, where, in the glory of light and of brightness, sat the Fairy King and Queen. She stretched out her hands saying—"I have come to help you in service for others and to thank you for your beautiful kindness to me on my journey."

The King and Queen each took one of the hands she outstretched, saying—"Your offer is accepted. We give you our love and this reward for the faith and courage you have shown on your journey."

Turning, lo, whom should she see beside her but the mother and child who, from the beginning, had followed in the trail of light shining from her footsteps!

NOTE.—The song accompanying this lesson is, "Shine Out, Oh Blessed Star!" from Songs and Games for Little Ones.

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EDITORIAL MIRROR.

"What is the Church? It is the union of all who Love, in the service of all who suffer."



I dreamed
That stone by stone I reared a sacred fane,
A Temple, neither Pagod, Mosque, nor Church,
But loftier, simpler, always open-door'd
To every breath from Heaven, and Truth and Peace
And Love and Justice came and dwelt therein.—*Tennyson.*



Stone by stone the Temple of Humanity is building. Each stone must win its crown of strength through the cross of sacrifice—to be fit for use in the Great Work. In other words, each stone must be *true*. It must be just what it is—nothing more nor less. The preparing, grinding and polishing of the stones for the Great Temple has been going on for ages. At the right time the Master hand will fit them into place, and a new wonder will appear on the earth, a new star in the heavens.



"Happiness is lost by criticising it; sorrow by accepting it." The sun of truth shines on all alike; it has no favorites. No matter how dark conditions may seem, how sombre the clouds in the horizon of mind or soul; *God still lives*, and his rays of life continue to nourish every department of our being. Follow the line of duty—straight. Be true to truth, to the Light within, without fear or favor. The devil is God inverted. And man, wallowing in the mire of selfishness, inverts all the high qualities of his diviner nature.



"When God had allotted to his children all the virtues that he had made, he made another.

" 'Give us that also,' said his children.

" 'Nay,' He replied, 'if I give you that, you will put one another to death until none is left. You shall have only its name, which is Justice.'

" 'That is a good name,' they said; 'we will give it to a virtue of our own creation.'

"So they gave it to Revenge."

The time is not far distant when will begin the great outer struggle between Capital and Labor, between the Lion and the Ox. The battle is now going on, on inner lines. Here and there some effects are already precipitating, but the real outbreak is yet to come

For six years great evolutionary forces have been pouring into the aura of this planet from inner spheres. The cycle is come when conditions on the earth must be changed vastly. All human institutions not built on the fundamental rights of man, on the principles of true brotherhood, will be shaken from their foundations.

The history of one hundred years ago will be repeated, when practically the whole oppressive monarchical system of Europe was shaken up and overthrown by the Lodge forces transmitted through Napoleon. In this era, however, instead of Monarchy, it will be Mammon, the Beast, whose throne of power will be overthrown, when the hour strikes, by the same forces as of a hundred years ago. It will mean a struggle to the death, but from it a new Light will be born, a new Hope arise in the hearts of a New Humanity regaining its birth-right in a true Temple of Light, of Labor and Love.

W. H. D.

ELEMENTALS AND THOUGHT-FORMS.

Elementals are Nature Spirits, the little workmen that conduct all and every operation of nature. They make the plants grow; they build the rocks and the metals; they build the bodies of the animals, including man. There are elementals that work entirely with earthy matter; others entirely with watery matter; others with airy matter; others with fiery matter, and others with ethereal matter. Each of these is subdivided for various operations in their respective domains, as, for instance, in the earthly elementals, some build gold, others iron, etc. The operation of the forces in nature known to science as electricity, magnetism, heat, gravity, cohesion, etc., are carried on by elementals. Many operations of nature are carried on conjointly by the united efforts of all these classes working in perfect harmony. They are without mind or thinking faculty as we know it, therefore, they cannot be classed as entities. They each and all of them obey the laws of their existence which are imposed on them by high entities, beings higher than man, at least than the man which we know. These entities are the rulers of the kingdoms of nature, *i. e.*, of the mineral kingdom, the vegetable, the animal and the kingdom of man (for thinking man forms a

distinct order in nature). All elementals are subject to the will and control of man; which he uses either consciously or unconsciously, according to his knowledge and power. Unconsciously we are using them every day; when we harness up electricity for our use; when we build a fire to cook our food; when we water our plants, and in many other acts of everyday life, these little creatures are our servants, though we know it not. The functions and operations of our bodies are carried on by elementals, all classes working together in man; they work in the blood, in the tissues, in the cells; they carry on digestion, assimilate our food, warm our blood, cause our hair to grow. They are in us in what the psychologists now call the subconscious mind. Being subject to the will and mind of man, we are constantly directing their energies either for good or for evil, by the ways of our life and our moods of thought. If we allow ourselves to become morose and sour, to become fretful and passionate, to become blue we implant that feeling in the elementals carrying on the bodily functions, and they cease to perform their proper work; the result is indigestion, dyspepsia, bad liver, neuralgia and back-aches and a multitude of other complaints, which all can think out for themselves.

Back of every operation or force in nature, we find mind; no power could exist without it. Every operation of the mind is a picture, having form, color, sound and number (vibration). The mind operates the subtle matter on the plane of ether (the mind plane). It attracts the ethereal elementals, sets them in motion or vibration, which, according to the force of the thought, will be violent, rapid or slow. Ether is the substance that forms the Book of Nature; the Book of Judgment; the Book of Remembrance. In it the recording Angels (which are ourselves) write the records of our lives, by which the unerring law judges us. This we do by the instrumentality of the elementals. They seize the pictures made by our thoughts and words, clothe them with the substance of ether, and they become living things, as immortal as the substance upon which they are engraved; forever to stand as witnesses for or against us, influencing all our lives. Well it would be for the world, perhaps, if these records stopped there, but they do not. As the substance of ether interpenetrates all the lower and coarser planes of nature, the force of our lives recorded there, react on the matter of those planes, setting them into more or less violent commotion according to the force or violence of the thought. Thus a war of words, spoken thoughts, when filled with hatred, malice, envy, murder, set all classes of elementals in commotion,

which produce violent storms, cyclones, or perhaps even earthquakes. Thus there is a close affinity between ourselves and all nature; between ourselves and every human being.

So-called Christian and Mental Science practitioners make use of the ethereal or thought elementals in their various operations, quite ignorant of the fact or of their existence. The same is true of mediums and psychics. Hypnotism, mesmerism, thought transference and kindred phenomena depend on these same nature spirits.

They have a close affinity to the seven great hierarchies ruling throughout nature, which are represented by the seven prismatic colors, and the seven planets of the solar system. Their language, therefore, is a color language, and to control and use them must be through the color to which they belong. Through initiation in secret wisdom one becomes acquainted with their natures, and learns the manner of making use of them.

One naturally asks;—"What forms, or what bodies do elementals have?" From descriptions that have been given at different times by those who have seen and watched them, they evidently take on different forms according to the kingdom of nature in which they operate. The higher types of them approach the human form, some more or less grotesque, others exceeding in beauty the finest of human type. A lady friend, gifted with clairvoyance, saw on the bed around her sick child, troops of these little people marching in military ranks over and about him. She tried to shoo them off as she would chickens, but they would not go. Another friend, a doctor, saw a number of them perched on a window sill, elbows on knees, grinning at him. It is said that perhaps the prettiest and loveliest of these creatures are wheat elementals, who are very happy and frolicsome like innocent little children. Fairy stories are not altogether myths, but are based on facts in nature.

In point of evolution some of these are very near the human kingdom and have strong desires for sentient human life. They swarm around every man and woman, throwing back on them the thought forms of their creation, and, as it were, whispering them in their ears, causing them to float into the aura of their minds. In great gatherings of men, in conventions and large assemblies, often their power becomes irresistible, being set in motion by the words and passions of men of strong will and mind. They swarm around such gatherings in great clouds, and when set in motion, it is like that of a great whirlwind sweeping everything before it.

J H. SCOTFORD.

TEMPLE HOME ASSOCIATION NOTES.

MAKE WAY FOR THE MAN.

Let us have peace; no craven's peace,
 Nor sluggard's to gape and dream,
 But the strenuous peace of the land's increase,
 And the powerful beat of steam;
 Let the cannon of commerce roar over the fields,
 And the bugles of brotherhood play—
 For the arm of the man, and the brain of the man,
 And the grit of the man, make way.

Let us have peace; no timid peace
 That doubtful clings to its place,
 But the free, brave peace of the old-time Greece
 And the faith of a patriot race;
 Let the vision of virtue enrapture the gaze,
 And the bolts of integrity stay—
 For the arm of the man, and the brain of the man,
 And the nerve of the man, make way.

Let us have peace; no anchored peace
 That holds its sails in the slips,
 But the peace that sweeps all the strange blue deeps
 With the keels of its own great ships;
 With honor commanding, and truth at the helm,
 And beauty to welcome the spray—
 For the nerve and muscle and brawn and brain,
 For the soul of the man, make way.

—*Saturday Evening Post.*

The affairs of the Association are progressing in all departments. Many letters of encouragement and congratulation have been received from members since the report of the annual meeting was sent out. Brother R. A. Harris, of Portland, Oregon, writes in regard to the Association as follows:

"I have just received and read the reports of the Temple Home Association. They are certainly very encouraging. It is hardly possible that with a continuation of the remarkable zeal that has characterized the work of the devoted ones there, the future can bring greater embarrassments in a financial way at least than have been encountered in the past. These reports I feel sure will do very much toward stimulating the outside work."

Brother Ernest Harrison, formerly of the Syracuse centre, paid Oceano a short visit on the 28th of October last while en route to Palo Alto. A few days after his departure, he wrote in a letter as

follows: "I have been lost in wonder ever since I left you, and the more I think of it, the more wonderful it seems. To think that only a year or two ago, we could scarcely raise enough money to keep headquarters in Syracuse going, and now we have all that land and the buildings, only waiting for irrigation and cultivation, to be, I believe, a most valuable property. Certainly no human beings could have done so much without assistance from other planes. It seems to me that it is only a question of a few months' work and devotion before we will have results so grand and striking as to surprise even you few who have stood firm in the brunt of the battle."

Bros. Kent and Whitaker are building a green or hot house for the Association on the land near the Hotel and Sanatorium. The attempt will be made to raise certain vegetables such as tomatoes, cucumbers, egg-plant, etc., out of their regular season, for the market, thus getting good prices for such produce.

The following is quoted from a letter recently sent to all members of the Association:

"The Temple Home Association work never was in better condition. We have one or two new projects in mind, which, if they can be carried out, will mean much for the material success of the work. One of these is an irrigating plant in connection with the farm work. We have been told by those who are competent to judge, that we have a large body of water in connection with our spring, and that if the water is developed by removing the top crust and getting down to the gravel stratum which exists at a depth of eight or ten feet below the surface, we will probably have more water than a 4-inch centrifugal pump could remove, or in other words, that we could pump about 500 gallons of water per minute for irrigating purposes. This would mean a great deal for our land, as we would thus be independent of rains, and could grow a succession of abundant crops.

"All the money received for Temple Home Association work has been most wisely expended, and there are tangible results and conditions to show for every dollar received. If our work is to go on, however, to further development, we need more capital, so that every dollar paid in on certificates will aid us in inaugurating these new lines. We will send out some report as to the progress of the Association work to every member or applicant, once or twice a year, in addition to the annual reports, so that all may be kept thoroughly informed in regard to conditions and the progress made."

OPPORTUNITY AND RESPONSIBILITY.

One of the tendencies of the present iron age is toward the materialization of human life. We observe and are interested in the forms, the accessories, and the trappings of life, only dreaming at times of the more real side—the design, the plan, the ensouling principle lying underneath and back of the phenomena of life.

We are too near the great picture that is being painted to see the outline of the drawing.

We are so attentive to the noise and din of the processes of life, that we lose sight of the hidden purpose.

How little do we catch of the great song emanating from the Christos seated at the centre of everything in manifestation.

“Human life is the great governing power, not that which lies beyond it.”

When a movement such as that called “The Temple” is organized, it is an effort of those whose sphere of interest is not confined to the superficialities of life. The Temple was organized by and has its “warrant” from those elder brothers of the present humanity who by the law of their Order are ceaselessly striving to assist all in the upward climb.

As an agent or messenger, the elder brothers or Masters select and appoint one who by long service in this and other lives has earned the power and right to serve intelligently and worthily; one who has won a large measure of the powers of faith, obedience, endurance and sacrifice. The agent so appointed is a mediator standing with one foot in the hell of human life and the other where the gods sit. And such consciously and voluntarily give themselves as a living sacrifice, knowing well that their fate is always to be torn to shreds by the demons of a world to which Jesus said, “Which one of the prophets have ye not stoned?” By this voluntary giving up this death, behold! a new life is formed; from humanity is born a Son, a Saviour; a new being on the soul plane has been brought forth. This life has to be protected, that it may grow and expand and possibly fill the whole earth. For the protection of this seed life, a body of disciples is formed around it, whose function is to defend and nourish its life, and give of the force of that life to all who are willing to receive.

The disciples of this body have to endure the heat of living fire, must have gained the power to stand within this fire, and let it consume the dross from their hearts. They must be steady and strong, to give the impulsive energy to the life-stream constantly flowing

through them from the Heart around which they are placed, and to all within the sphere of Lodge activity with which they are connected. The members of this body must receive in the return wave from humanity, much of the lower forces and qualities of fear, hate, revenge, et cetera, and transmute them into forces of love and beneficence.

The newly born entity, the seed life, produced by a union of divinity and humanity, must be nourished from the Christos as well as from the devotion and love of the humanity which it comes to serve.

The calling into action of the higher or spiritual pole of human life is certain to cause a reflex action to occur, which will awaken the latent tendencies to what is called evil. And so the issue is drawn, the great war of the ages is on. The battle will wax hottest for those who are nearest the fire of the "central flame." The warrior will find foes worthy of his steel.

Organized efforts similar to the Temple have been made many times in different centuries by the Lodge of Masters and have proved unsuccessful, owing to the sad fact that humanity has not been able heretofore to provide a soil—so to speak—in which this new life could grow and develop. Those called to serve, immediately surrounding the Agent or Messenger of the Lodge had not developed the power of faith and steadfastness to a sufficient degree to be able to withstand the hostile forces that were aroused; and they retreated from the field.

Notwithstanding the failures of some of those who were called into closest association with the work of the Temple, there have always been others prepared to step into the vacant places, and the work has gone on; and it is confidently expected that a body sufficiently strong and steady will eventually be obtained, and the plans of vast scope be successfully executed.

One of the great needs of the Temple work is a practical constructive love and faith on the part of its hundreds of members. This would inspire those in immediate charge of the work with courage and an invincible force. If we are to secure a high degree of success in co-operative work, we must learn to co-operate,—and this shows the necessity of each member doing his full part in the field where the lines of his life are laid. Thus we will use aright the forces of the Lodge that are sent to each who will honor them by use. In order that the life in all parts of the Temple may be full and strong, there must, in the nature of things, be a circulation of the vital fluids to and from each member or part.

In a human body, if any part fails to receive and transmit its

share of the vital fluids, we see paralysis or proud flesh; and so unfriendly is proud flesh estimated by physicians, that caustic or the knife is brought into use to remove what might be but an irritation to the body. We plainly see the wisdom of such a course from a physical standpoint, and one might expect that it would be an easy analogy to apply the same to a member of a living body like the Temple. The great law of use operates universally. Jesus said, "He that doeth the Father's will shall know of the doctrine." Activity in a good cause tends to keep one in unison with the animating principle of that cause or organization.

H. A. G.

TEMPLE ACTIVITIES AND NOTICES.

In accordance with the truth expressed in the lesson for the Temple Builders in this ARTISAN, a plan has been started at this centre for the purpose of giving the Builders an opportunity of sowing "The Christ Seed" among us, both in a spiritual and material way.

Certain portions of the Sanatorium grounds have been placed in the hands of the Builders, selections of the best pansy and aster seeds that could be procured have been planted; also seeds suitable for borders.

The Builders, by this undertaking, are helping to beautify the grounds with choice flowers, and are sowing seeds of innocence and truth that will be transplanted into wider fields than they can now estimate.

The seeds of the valuable varieties will be gathered and sold to Builders, members, or others.

Contributions in money for the enlargement of this work will be appreciated. It is best not to send any seeds unless they are very choice, as it is the plan at present to plant only the finest varieties of the flowers mentioned.

It is greatly desired that this step may bring close centralization for the department and a growing interest and appreciation of the work by both builders and their friends.

All communications concerning this department should be addressed to W. W. and J. W. Kent, Oceano, Calif.

* * *

Our Brother, Ernest Harrison, spent a day with us recently, on his way to Palo Alto, where he is now settled in business.

* * *

Bound copies of Volumes II, III, and IV, of THE ARTISAN will be furnished at \$1.50 each, postage prepaid; also, separate numbers of any of these volumes at the usual price.

* * *

A Temple Square has been organized by our Brother, John O. Varian, at Palo Alto, California, where he resides.

CHAS. L. HARRIS, Temple Scribe.

The Temple Artisan

Vol. V.

JANUARY, 1905

No. 8

Behold, I give



unto thee a key.

LIFT UP YOUR HEADS.



Can ye see the faint flush of the day-break, ye Children of Light? It hangeth low in the cosmic darkness as yet, but eyes not holden may catch a gleam of its brightness, ears not dulled hear the clarion note in the distance. The Day Star is rising, rising, rising, and though sky and earth seem drenched with blood-red reflections—the first emanations of darkness, the golden light cometh to redeem, to sanctify, to bless the hard-pressed children of Maya.

Lift up your heads, strengthen your weakened knees, bind closer the burdens ye bear, turn your eyes to the East, and watch, wait and work.



TO OUR COMRADES.

How few among the countless numbers of human beings in the world ever take into consideration the working of the law of periodicity in personal or national affairs. Yet, even the limited knowledge we already possess, furnishes innumerable clues to enlighten us as to all the future holds for us, either as individuals or races, as well as data for all the great events in our long line of incarnations.

Every day, every moment, opens or closes some important cycle in the lives of all who belong to any one of the seven evolutionary rays. Truly "history repeats itself," and the apparently trivial happenings of to-day, for instance, will give to those whose inner eye is opened, an indication of what has occurred or may occur in the future.

We may divide the more important cycles of our mundane existence into periods of one, three, five and seven years; for, in all of these different periods, there is, so to speak, a summing up of all that has gone before or is to come. The arbitrary law of Karma decrees such action, and the Masters, the agents of Karma, carry out such decrees.

A consideration of this subject is peculiarly applicable at just this time, for all the members of The Temple will be interested in the following quotation from one of the Master's secret instructions, given in the month of September, 1904: "You are entering upon the seventh year of your novitiate in the Temple, and I say to you that the Temple tree will be shaken to its foundation during that year; many leaves will fall to the ground only to furnish nutriment to the soil beneath, but those leaves which remain firmly fixed to the tree, drawing their daily sustenance from the sap of that tree, will be fitted for our use when the seventh year has passed."

As has always been the case in the past, the Master's words are again being fulfilled. When the subject of testing or trial by the Lodge is brought to our notice, we jump to the conclusion that some great trial of strength is coming to us, perhaps accompanied with fire-works and crowds of spectators, and for which we think we have been in training for years, the result of which is to cover us with great glory or else with almost utter failure. We do not realize that our every thought, word and deed has been under constant surveillance, and that it is the sum total of all these thoughts, words and deeds, which determines success or failure for any given period.

One after another of a large number of our comrades, who have been drawn to the central flame of the Temple work, have gone down and out when the Lodge light was turned upon them, because they

did not or could not recognize the truth and verity of the statements given above; because they could not realize that it was a test of faithfulness in "little" things that the Lodge was demanding first of all. The greater trials of which we have heard and read, could never, in justice, be put upon us, until we have proven our power of endurance, of faithfulness, of brotherly love.

With all my soul in the plea I make, I wish to impress upon my comrades the importance of this closing year of the Seven Year Cycle of the Temple work. "Watch, wait and work." Be careful that no man, no devil, snatch from you any crown of victory you may have won during your novitiate in The Temple.

B. S.

THE POWER OF THOUGHT.

TEMPLE TEACHINGS, OPEN SERIES, NO. XXXVII.

The tongue is truly a small member, but the amount of suffering brought upon the human race through its agency is prodigious. The effects of such action are evident to all as far as the physical plane is concerned; but the fundamental causes, the *modus operandi* of the generation and distribution of the electro-magnetic forces, which are primarily responsible for the good as well as the evil action of that small member, are unknown or unobserved by the masses of mankind. There is much less excuse for students of the Secret Sciences who use such forces to injure their fellow creatures, than for those who have not been taught the power and potency of the invisible elemental lives which comprise those varied forms of manifested life. But, at the same time, the advantages secured by the right use of the same forms of life are correspondingly great. Some of your number will hastily repudiate or deny the truth of the assertion I am about to make, but it is nevertheless perfectly true, and serious thought will bring some realization of its truth to the deeper student. Very much of the present physical suffering, loss of position and means, separation of friends and members of families, is primarily due to the wilful falsehood, uncharitable and treacherous actions of a few people in your own ranks. Your inability to accept this statement lies largely in the difficulty you experience in consciously recognizing your unity, your existence as one single entity on one plane of life. I have said before, and now repeat,—no individual can be drawn into The Temple or any other organic body, who does not belong to that body by karmic right and long association in past lives. Your mere signature to a pledge or withdrawal from an organization has no effect on the facts of the

case. These are questions of duty done or undone, of responsibilities assumed or ignored. The bonds that formerly united you, the fires that welded you into that one body, were made and built many thousand years ago; and, in order to comprehend the action of such forces, it is essential that you recognize and accept the fact of your unity, first in one special degree of the great Lodge, and finally in humanity as a whole. The currents of thought that are constantly flowing between you, cementing and intensifying the strength of your unity, are indissolubly binding you to each other, to the Lodge, to myself. You cannot tell a wilful falsehood, perform a mean or ungenerous action against another Temple member, without hurting in some degree, every other member of the Temple, any more than you can stab one finger of your hand without hurting your whole hand and body; for the nerves which conduct that physical pain to every part of your hand, correspond exactly to the currents of force set up between you by the living mental or thought energy you have generated and sent through or within those currents. Take, for instance, a malicious lie uttered by one against another. First, consider the evil generated by the hatred which preceded the spoken words,—a force so potent and deadly, corrosive and fiery, that, when directed by a powerful will, it can kill instantaneously. Then consider the power in sound and form, as evidenced in every letter of the alphabet which goes to form the words of that lie. Then the power of number generated by the combination of those letters. Here you have the material to work with, the path or method of its working, and the organism on which it works. The currents of thought continually in action between you, keep open and strengthen the paths, so that good or evil thought, speech or action, travel almost instantaneously from one to the other, until every individual is more or less saturated with the living energy set free. If the lie be repeated, the force is intensified, additional power supplied, and the effects are manifested more pronouncedly. The higher your karmic position in such an organic structure as I have mentioned, the more surely and swiftly will the effects of your good or evil thoughts, words and actions be felt by all the other fragments of yourselves, and the more will you suffer from the same forces set free by others, because you are in those so-called higher or more interior positions of the Lodge, for the reason that you have become more sensitive to the action of the life forces of interior planes of manifestation, and the more sensitive you become, the more acutely can you perceive the action of the "pairs of opposites," until finally the strings of your harp of life

have vibrated so long and intensely, they sound no longer as separate strings, but as one note or chord. Then those vibrations have transferred your consciousness on to another plane of existence, commonly known as the plane of Soul. The physical body is then disintegrated in the majority of instances. The power of mastery pre-supposes the ability of the individual to stand these higher or finer vibrations, and keep at the same time a physical body in manifestation.



THE PHYSIOLOGICAL CELL, OCCULTLY CONSIDERED.

III.

In our last essay, we considered the various methods of cell reproduction. We will now consider their composition.

Analytical chemistry has demonstrated some fourteen and more elements in the human body, combinations of which form the basis of cell structure, and which are known as proximate principles. The proximate principles of the body are:—Water, gelatin-fat, albumen, fibrin, phosphate of lime, phosphate of magnesia, phosphate of soda, phosphate of potassa, carbonate of lime, chloride of lime, chloride of soda and chloride of potassa, sulphate of soda, sulphate of potassa, fluoride of lime, silica and others. These are elaborated from the food we eat, aided by the air we breathe, and the water we drink; as, without air and water, nothing could result. This work of elaboration is carried on by the process of digestion, respiration and distribution, in such a manner that each individual cell can draw its supply from its immediate neighborhood. As long as harmony rules in the body, all cells receive their supplies without stint or failure. If, however, inharmonious conditions affect the body, then the balance is disturbed, and inharmony or disease results.

This brings us at once to the study of the nutrition of the cells. To facilitate this study, let us recall to our minds the diagram on page 187, of *THE ARTISAN*, for May, 1904, and imagine the cell imbedded in a lymph-like substance, which contains the terminals of the blood vessels and nerves, the lymph ducts, and certain currents created through cell action by a sort of in-breathing and out-breathing, a process known as endosmosis and exosmosis (the passage of gases, vapors and liquids through membranous or porous media from within outward and from without inward), while its contents are nourished, preserved and purified, and suitably changed by another process known to science as tissue change or metabolic action. In

this manner, the consciousness of the cell selects from its bed what it needs to maintain its normal composition, which is always the same in a healthy cell, so much of each and no more. A bone cell requires just so much carbonate and phosphate of lime, and so much gelatin, to perform its duty in the bone it helps to form. If the balance is disturbed, the bone will be either too fragile, as in persons of advanced years, or too soft and yielding to pressure, as is seen in poorly fed children, etc.

And so, we will find that the cells are organized into an orderly system, akin to social conditions, and that all organized life consists and is built of cells, be it plant, animal or man. "From the primitive speck of protoplasm, and the nucleated cell in which all life originates and is developed through stages undistinguishable from those of fish, reptile and mammal, until the cell finally attains the highly specialized development of the quadrumanous, and, last of all, of the human type." Secret Doctrine, page 266, Vol. II.

And hear what Prof. Bunge, of Basel, says:—"Each of those infinitely microscopic cells, which compose our complex organisms, is a miraculous building, or microcosm—a world in itself."

B——, (M. D).

STUDIES IN MYTHOLOGY.

I.

Mythology is said to be the science which examines cosmogeny, gods and heroes. The term also applies to the legends of the gods and heroes. Attempts to explain these legends so as to bring them to the comprehension of man, has been the work of many writers, both ancient and modern. Many modern writers regard them as relics of heathen superstition and ignorance, wherein the ancients endeavored to account for the operations of nature. In reality it is probable that they were invented by wise and deep students to preserve allegorically the knowledge gained of cosmic and universal operations and terrestrial nature.

The esoteric student will soon perceive that mythology was to the ancient Greek and Roman, what the Kabalah was to the ancient Chaldean and Hebrew, the Secret Doctrine to the Initiated Hindu or Buddhist, and the Book of the Dead to the Ancient Egyptian. It concealed, for the use of future generations, the secret teachings of their wise men. It is based on the idea that Cosmos is a conscious, living entity, omnipresent, containing within itself abstract and absolute power and knowledge. All space, all substance, boundless and inconceivable, is its body. Just as millions of living cells go to

make up the body of man, drawing their life and power from the one life which is the centre of his being, so man and all that exist are part of the body of Cosmos. Science has predicated that in the space of one minute's time, millions of atomic lives in our bodies come into active existence, while, at the same time, as many are thrown off as refuse matter, the central consciousness apparently taking no notice of these changes. So it is in the body of Cosmos, among its atoms, planets, and suns; among the beings and creatures that dwell in all its worlds, all are constantly changing, passing from activity to decay and death, being thrown off as refuse matter, to be again reconverted into new products. So rapid has been this change in the body of man, that it has been estimated that our bodies are completely renewed in seven years; indeed, some claim in a few months or even days. The cycle of cosmic change was named by the ancient sages "The Great Life Cycle." This sets forth that there have been many manifested universes within the Cosmos preceding this one in which we live, which have followed in the wake of each other as one wave of the ocean follows another. Connecting all these universes, passing through each as the central cord passes through a string of beads, supporting and imparting life to each, is the One Life which the Kabalists term Existence.

Let us inquire into this One Life, this Kabalistic Existence. There is an innate consciousness in man which says: "I AM," and is equivalent to saying, "I EXIST." But the man of flesh is alive and vigorous one day, and the next is a lifeless form; something has left it, and we call it dead, and it soon crumbles to dust. That subtle thing that has left the body was evidently its life-giver, that which bestows on man the consciousness of existence. That which is subject to decay and change cannot be this One Life. Existence must be THAT having no limitation, having no beginning nor end; unperishable; of itself and by itself; unconditioned and without antecedent cause; self-conscious. When we have found THAT, it seems evident we shall have found Existence. Space and duration must be without beginning or end, imperishable and eternal, and must hold within their folds THAT for which we search. Substance, the numenon of matter, also is endowed with these qualifications, and may be considered as one facet of Existence; yet, back of substance, there is something which is continually compelling it to change, taking on the multitudinous forms through which it manifests itself to us. This guiding factor seems to be Consciousness. It may, therefore, be considered the centre of the structure which we will call the Omniverse, while substance, space

and duration form its periphery. Herbert Spencer has expressed the opinion that the "First Cause," the "Eternal," and the "Unknowable," may be essentially the same as the consciousness which wells up within us; in short, that the impersonal reality pervading Cosmos is the pure numenon of thought.

Consciousness, then, the centre of the Omniverse, may be considered as the Supreme Being, the Great I AM, Existence. This idea is shown in the Hebrew Kabbalah, wherein the highest Deity is EHEIEH, the name announced to Moses when he turned to behold the burning bush. EHEIEH is described in the Kabbalah as the Vast Countenance, Macroprosopus, in contra-distinction to Man, (IHVH, Jehovah,—male-female man,) the Lesser Countenance. He (EHEIEH) is the first Sephira and the Ancient of Days; the (God)-Head, and, therefore, the Father. Jehovah (man) is the Son. No one knoweth the Father except through the Son, in whom he is revealed.

(*To be continued.*)

J. H. SCOTFORD.

THE MYSTERY.

BY MARGARET STEELE ANDERSON.

This is your cup—the cup assigned to you
 From the beginning. Nay, my child, I know
 How much of that dark drink is your own brew
 Of fault and passion. Ages long ago—
 In the deep years of yesterday,—I knew.

This is your road—a painful road and drear.
 I made the stones—that never give you rest;
 I set your friend in pleasant ways and clear,
 And he shall come, like you, unto my breast;
 But you—my weary child!—must travel here.

This is your task. It has no joy nor grace,
 But is not meant for any other hand,
 And in my universe hath measured place.
 Take it; I do not bid you understand:
 I bid you close your eyes—to see my face.

McClure's Magazine, April, 1903.

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EDITORIAL MIRROR.

"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."—*Phillip Brooks.*

✽

We battle not against men, but against powers and principalities of evil. That deific centre called God is the origin of all power. *It is* power, strength, love, in essence. God does not *possess* power, strength or love. He *is* that power and love. In proportion as the material self—the personal life—is lost, becomes transmuted into the qualities and principles of the impersonal self, so do we grow into God—*become* a sun of light or a particular ray of force. To *have* power is one thing. To *be* power is another thing. The former is outside of the real self and simply denotes the ability to use forces. Thus we use God in minor ways to help on our evolution, and he uses us in building his Universal Temple. That deific essence or power we call God is in all things, and He offers himself as a continual sacrifice for use without respect to persons or conditions. If His substance is used for evil, reaction and disaster follow. His force may be diverted, squandered, but the drawing power of the Infinite will bring it back to the centre some time, thus conserving perpetually the integrity of the Cosmos.

✽

As matter is but crystallized spirit; as physical man is a congeries of elemental forces having correspondences on higher planes in terms of spiritual forces; as gold is materialized pranic or life force; iron, materialized kamic or lower desire force; silver, but crystallized psychic force, so are all the forces which we daily observe, but lower reflections or correspondences of good—God—forces, manifesting on a lower plane.

Intellectual force is but spiritual power materialized. There are many men who have great intellectual powers but no spiritual force.

They have drawn their spiritual power down to the material plane. In some life they must have attained by effort and sacrifice much spiritual power which they have now drawn down to lower levels. In other words, after climbing up hill, they turn about and slide down.

It is the spiritual fire that alone generates the intellectual power of mental steam. The intellectual force will be gradually dissipated after connection is broken with the spiritual fires. There may be enough steam left in the engine to run it a mile or so after the fires have died out. There may be enough intellectual and lower will force left to run the personal mind brilliantly for an incarnation or two, but unless correlation can be made with the higher fires, the intellectual forces must wane, grow dim, and the man in time becomes merely an animal, losing finally all human instincts and eventually landing in idiocy, going lower and lower, age upon age, in the scale of being, until the congeries of forces built up by ages of effort and evolution run out in the lowest swarming forms of organic existence, breaking up ultimately into the metallic elementals of inorganic consciousness.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 15.

A MUSIC LESSON.

This is a music lesson? A queer kind of music lesson, you think, but you will soon learn there is more music than you ever dreamed of, and different music than that which most of us have studied.

We have learned in our previous lessons that "Love is the fulfilling of the Law." We have learned that to love we must unite with the Whole and live for others, and if we do this, greater love will follow. There is another name we can use for Love. We may all have heard it. It is Harmony.

Some of you may be studying music and may have learned of harmony in music. The words Love, Harmony and Music are much alike in meaning, so that when we love we are making beautiful music; not as one who plays the violin or piano, but by kind words and cheerful smiles or helpful deeds, we are producing harmonies greater perhaps than any song your ears have ever heard. Indeed, if we lived strongly enough, worked as hard to attain true love as the musician does to master a difficult composition, we

would hear with our inner ears the music that is made by loving, music so beautiful that we cannot imagine it to-day.

Music is an important study, because it tells of the laws of harmony. The universe was created through laws of harmony, and it is Harmony that holds it together now. It is Harmony that makes the solar system what it is. If you do not know about the solar system, ask some one to explain it to you.

The lesson called Introduction tells us that all life is motion or vibration. That is the reason why a knowledge of music, which is a study of vibration, makes us better acquainted with all other life which is vibration also.

Before we go any further, however, we must clearly understand what we mean by vibration. When a key of the piano is played, a string is made to vibrate and a sound is heard. If the string vibrates slowly, the tone will be deep and low; if it vibrates quickly, the tone will be fine and high. Each tone has a certain position, high, low, medium, etc. A bell may have a low, deep tone; a whistle, a high, shrill tone.

When you twirl a nail into the air with force, you have a whizzing sound. This sound comes from the rapid vibration of the air caused by the quick movement of the nail.

When a thought comes to our mind, it affects every atom in our bodies, and fills them with a force that makes them act for good or evil. It may make us tingle in every nerve, and if our ear were sharp and we would listen carefully enough, we might hear the sound passing through those wires. So everything that *is*, vibrates in its own manner according to the cause that starts it.

When spirit, that which is within you, that gives you life, began to vibrate, different sounds were made.

Let us say again,—“All life is motion or vibration.”

When you study Natural Philosophy, you will learn that every particle in existence, even those in a solid rock, are continually vibrating. It is easy to believe that this is true of water and easier still to see it in air or smoke. It is the same in the rock, only the vibrations are slower, and we do not see them. Since our attention has been called to the law of vibration, we will be surprised to find how few things even seem to be quiet, and how many things are in motion.

Keep these thoughts in mind, and see how many new lessons can be learned.

NOTE.—The music lessons are different from the others, and may take much thought before they can be understood thoroughly. It will be well to

listen to the Silent Voice of Intuition. All of the lessons ~~should be~~ studied with the help of Intuition. After studying them carefully, they should be kept in mind as we would a letter from a friend, until they gradually become a part of our lives, and lay open their truths to us as a friend becomes a part of our life, and we can understand him better the more we are with him.

Special.—In accordance with the truth expressed in the lesson for the Temple Builders in the December ARTISAN, a plan has been started at this center for the purpose of giving the Builders an opportunity of sowing "The Christ Seed" among us, both in a spiritual and material way.

Certain portions of the Sanatorium grounds have been placed in the hands of the Builders, selections of the best pansy and aster seeds that could be procured have been planted; also seeds suitable for borders.

The Builders, by this undertaking, are helping to beautify the grounds with choice flowers, and are sowing seeds of innocence and truth that will be transplanted into wider fields than they can now estimate.

The seeds of the valuable varieties will be gathered and sold to Builders, members or others.

Contributions in money for the enlargement of this work will be appreciated. It is best not to send any seeds unless they are very choice, as it is the plan at present to plant only the finest varieties of the flowers mentioned.

It is greatly desired that this step may bring close centralization for the department and a growing interest and appreciation of the work by both Builders and their friends.

All communications concerning this department should be addressed to W. W. and J. W. Kent, Oceano, Calif.

(To be continued.)

JEHOVAH.

The question, "Who is Jehovah?" is still *sub judice*, as the following communication from Brother Varian indicates:—

DEAR DOCTOR:—

When I saw that article on Jehovah in cold print I was filled with pity for him. It seemed to me that I hit him rather too hard considering his age and limitations, and shall spare him because of his gray hairs in the future

However, Brother Madgwick has left an uneasy feeling in my cerebrum, that can only be relieved by hitting him (the brother) a friendly lick.

When he says "Kronos (Saturn) is deposed by Jupiter," and argues from this premise that Jupiter is Buddha, I cannot follow his argument. In my mind this makes Jupiter, Highest Manas. Lower Manas would be deposed in the end by Higher Manas. However, according to H. P. B., Jupiter is not Higher Manas but

an Auric Force, so I guess the old Greeks made a mistake and got things mixed up, or else our Brother has done so.

I agree with my present enemy and Brother when he says that Saturn "is intellect in time" (is bound by circumstance). It follows that Higher Manas is mind unbounded. Buddha, however, is the love force and a different color.

H. P. B., on page 31 S. D., vol. 2, new edition, says: "The Lord of Wisdom is Mercury or Buddha" The modern commentary explains the words as a reference to the well-known astronomic fact that Mercury receives seven times more light and heat than the Earth, or even the beautiful Venus, which receives but twice the amount falling upon our insignificant globe.

Besides this, the whole theosophical literature of the present time, and Paracelsus' teachings, all take the position that Mercury and Buddha are the same. The different symbols belonging to Mercury are perhaps the most interesting of any set of symbols belonging to a God or planet, and throw some light upon our subject. The planetary sign has a new moon with horns upward, a circle below that, and a cross at the bottom.

Paracelsus calls Mercury "dry water." It is a figure of the moist force in nature; thus we have the Moon symbol. But this, taken in its peculiar position in reference to the circle, produces the symbol of the "First Word." The circle with wings, the Swan of Life, one of the holiest symbols. This great symbol dominates the cross. The cross is made of an upright stroke and a lateral one. The upright stroke symbolizes Spirit, and the lateral stroke symbolizes Mind. They produce imagination, which produces matter. The cross in this instance being under the influence of the First Word, it is not Phalic.

The God Mercury, the Messenger, makes very much the same sign as the planet. The wings upon his helmet and his head making the "First Word" and his body and limbs the cross. His wand is also a wonderful symbol. Here we have a central rod symbolizing Spirit or Prana, and two snakes (intelligent forces) climbing upon it. Snakes are symbols of healing, so Mercury might also be called the Healer. The snakes are alert, looking outward, active, and this symbol is also dominated by the First Word—the circle with wings. It represents one use of the spine in man, its use as a regenerator. So Mercury is a self-conscious active force, the closest to the Father (the First Word). He, the dearest of his Children, is the Messenger (the Servant) that will be exalted above the others.

The other planetary signs, excepting that of Mars, do not give the idea of movement. In Jupiter, the cross has the dominant line in a lateral direction, and it is attached at the western end to the forces above, which come to it as a circle and a line, not a direct emanation. Venus is symbolized by a circle with a cross below. She has the lower part of Mercury's power and a male-female sign. Saturn has his cross in exaltation (action). His forces are at least partly from below it, having two points downward and one point upward. He is most certainly a phallic sign. Mercury symbolizes evolution—the power to be born again, after which time the soul can fly with the wings on its head whither it listeth.

I will be glad to hear from Brother Madgwick or any other member who will enter the lists in his behalf upon this point.

JOHN O. VARIAN.

TEMPLE HOME ASSOCIATION NOTES.

WORK!

BY ERNEST NEAL LYON.

For every suffering of sense,
For sadder mental impotence,
There is a certain recompense
In work.

When Penury would vision kill,
'Mid lassitude of flesh or will,
O keep this slogan ringing still,
To work!

There lurks no conjury of Fate,
No spider-web of human hate,
But thou canst shatter—only wait
And work!

Thine enemies are all within—
Deliverance must there begin—
Arouse thee, Soul, and thou shalt win
By work!

Thy triumph, from its final height,
May cheer some comrade in his fight,
Dispel his shadow—with the light
Of work!

—From Everybody's Magazine.

The Association has recently started a chicken ranch. Bro. Andrew Mecchi, who has rendered efficient service at the centre in various capacities, has been put at the head of this new department. Brother Mecchi has spent some time at Peta Luma studying the approved scientific methods in use on the big ranches at that place. Some good stock consisting of about 150 White Leghorn hens has been bought to start with; also an incubator and brooders. It is planned to increase the number of chickens to about a thousand by the end of the first year, and to eventually create one of the best chicken ranches in this section. A desirable portion of land between hedges of about 10 acres has been set apart for the use of this industry.

An interested member has bought near Arroyo Grande a fruit orchard of 8 acres, and will put the same under control of the Association by rental with the option of buying at any time. This orchard has on it nearly a thousand apple trees in good condition and all bearing fruit. There are also other small fruits, like berries, on the place. These 8 acres border on the Arroyo Grande creek, and valuable water privileges go with the land. The land is irrigated by means of ditches without apparatus of any kind.

TEMPLE ACTIVITIES AND NOTICES.

Brother Edgar Conrow and family arrived here early in December, and will reside here permanently, in connection with the work. They are now at the Halcyon Hotel.

* * *

Brother H. G. Guild and family arrived here about the middle of December, and will remain permanently. They are now occupying a residence in Arroyo Grande, near Oceano.

* * *

Our sister, Mrs. Ida J. Wilkins, of Bridgeport, Conn., is here, and will remain some months with us, at the Halcyon Hotel.

* * *

Printed matter for propaganda may be obtained free of charge by application to the Temple Scribe. All members are earnestly requested to co-operate with the Headquarters Staff in circulating such literature among those who are eagerly seeking light on the great problems of the age.

Where only two or three members are residents of one locality, the formation of a class for associated study would be of benefit to all those concerned, and be of great assistance in interesting and drawing others into the group, thereby making possible the formation of a Square.

* * *

THE HELPING HAND is a department of the work, designed to assist in paying for the printing, distribution of literature, and other necessary expenses of the Headquarters, which the present low rate of dues does not begin to cover. This department is in charge of the Temple Treasurer.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate)—be promptly sent to the Temple Scribe by letter or postal card.

CHAS. L. HARRIS, Temple Scribe.

The Judas power of the accumulated ages hath its arms about thy neck and is pressing upon thy cheek the kiss that meaneth crucifixion. Awake! thou that sleepest—and the Logos shall shine upon thee!

The Temple Artisan

Vol. V.

FEBRUARY, 1905

No. 9

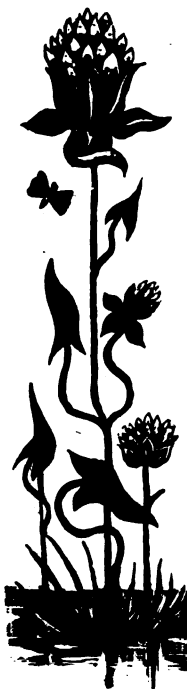
Behold, I give



unto thee a key.

COME BACK.

Come back to me, my children, wandering now in trackless wastes, without guide or compass save thy pride, thy self-sufficiency. Not e'en the sun in heaven can cut its deep wide swath alone, but needs must hold its place by power of other brighter suns. And thou, poor foolish one, because thou canst not always see a golden gleam of light upon the path I laid 'twixt thee and me, must darken more that path, that life, by all the pain and anguish thou canst lay upon it; and then, alas, cry out, there is no path, no light, no loving Father's hand to guide, to hold, to cheer amid the shadowy way of life, both you and I must tread, together or alone.



WOMAN.

TEMPLE TEACHINGS, OPEN SERIES, NO. XXXVIII.

There are women who, like unto a certain species of land crab, which yearly takes a pilgrimage to the shore to bathe and shed its shell, at stated periods go down into the sea of human love and disport themselves, shed the callous growth that inaction and over-indulgence have formed about their hearts, and return to a normal condition refreshed and revived by each experience. But alas, there are others, and they are not in the minority, who, while intellectually capable of observing the coming storm which is to leave them desolate, are powerless to guide their frail life boats into sheltered places; women who with wide-open eyes drift helplessly, sometimes despairingly, upon the rocks upon which even they see burning many warning lights. The hearts of such women never grow old; the body which encases them may shrivel up, sight and hearing depart, poverty, sickness and misfortune of all kinds be their daily portion, yet the heart in its awful eternal youthful passion beats on remorselessly, alternately consuming itself and revivifying its embers even into the great beyond. Other women smile at the seeming incongruity of age and love, until their time comes also, and a realization of the perpetual tragedy of the feminine side of life finally dawns upon them.

Give, give, give, cries the opposite pole of life, the embodied masculinity, and woman gives until her power is exhausted, and in reincarnation she swings to the opposite side of life and takes a position with those who demand and receive,—that is, the male sex, until satiety sends her also to the opposite pole.

The law of compensation is exact; what we sow that we must also reap. The wheel of the gods grinds slowly, but it grinds exceeding fine.

Out of all this travail, this heart starvation, or over-indulgence, is born the babe in swaddling clothes, to be laid in a manger—that is, Spiritual Love for Christ, for God. The manger is the physical plane of existence, into which the babe is brought, that it may redeem the substance of that plane, and raise it once more to the estate from which it has fallen. It can only redeem it atom by atom, for so it fell. But let all sore, aching hearts be comforted by the thought that every bravely endured pang brings it one step nearer its Father's house, its Father's face. Nation after nation, race after race, goes down and out, leaving but a few scattered remnants here and there to prove that it ever existed. The old, old story of ebb and

flow, is told over and over again in different cycles by the same souls in different bodies, to their less well-informed brethren. The same old ambition, greed, and avarice is awakened as a result of contact with matter, and the message of the soul goes on, unnoted, unrecognized. Race after race suffers from the same old causes and goes out into the silence as a result of its own inherent selfishness. A few brave souls are born in every race who are willing to lay down life and all things to teach the old yet ever-new lesson of Eternal Brotherhood. Each in turn is crucified on the cross of the world's selfishness. When such souls are young, the enthusiasm awakened by the divine touch they have felt may sustain them; but when old age comes creeping on, their vehicles are incapacitated for action, and by the time they arrive at the age and experience that would make them safe guides for younger generations, they have lost the beauty of face and form which appeals to the sensuous eye, and which is one of the most powerful levers of world movement, and so are incapable of impressing their words and actions upon others with sufficient power to enthuse. And so they are laid aside or merely tolerated, and the consequence is that each new generation has had to learn the same old lesson over for itself.



THE RELIGION OF THE STARS.

I.

In looking backward along the pathway of the Sun in his great Cycle formed by the procession of the Equinoxes, one is amazed to find the religious conceptions of each Age corresponding perfectly with the symbolical truths of the Astral influences then manifesting.

For the last two thousand one hundred and fifty-five years, the Sun in the greater Cycle has been in the Constellation of Pisces at the Vernal Equinox, but the Recession of the Equinoxes has brought the point of the Vernal Equinox into the Constellation of Aquarius "The Water-Bearer." Some calculations, give Sunday, Feb. 12, 1898, as the time for the Cycle of Aquarius to begin. In the Scriptural Prophecies, the times of the Gentiles ended with the Sun's passage through Pisces, and the dawn of the Millenium begins with the Aquarius Age. "As ye enter into the city there will meet you a man bearing a pitcher of water." This refers to the Passover into Aquarius.

The Cycle of Pisces marked the birth of the Saviour who was called the Fisher of men. "The secret symbol of Christianity is a

fish*, and implies fecundity or spiritual quickening. The Pope even takes to himself the title of fisherman, and is the representative of the orthodox tradition of the ancient belief of the return of Saviours to this sorrowing planet. The typical Church of Christendom is St. Peter's at Rome, in honor of Jupiter, Lord of the Fishes; our two sacred days, Sunday and Friday, or fish-day, have been revered for nearly two thousand years, on account of the Sun having been in the fishes during that time."

As Pisces is the last of the twelve signs, and signifies the completion of the cycle of necessity, it shows the perfected soul going back to crucifixion in Aries, The Lamb. This is fitly symbolized in the fisherman's ring of the Pope.

Let us see how the religious conceptions of the Age were shaped by the Cross of Christ, formed by Pisces, Virgo, Sagittarius and Gemini. Virgo-Mai, or Virgin (Matter), means mother of Mercury, or Christ.

Mercury, ruling the mind, is the Buddha in the Hindoo religion; and, in every other religion, has its corresponding name, such as Krishna and Christ, so that Mercury, mind, and Christ are synonymous.

The two great Religions of our Era get their Symbols from the configurations of Virgo. The cross and the crescent united, express the planetary symbol of Jupiter. Here mind has risen over matter, and divine compassion is the result. The soul has come through experience, and profited by the trials and temptations; it knows the secret of life, it has conquered matter and is free.

In all ages, truth has been perverted and lost, through losing sight of the spiritual truth veiled in symbols, and seeking some objective form for worship. The idolatrous worship of the Virgin Mary is a natural outcome of this tendency.

Our adoration will soon be transferred to a new configuration of the heavens, in which will arise in majesty, Aquarius, whose voice is as the sound of many waters—the "Ancient of Days."—Rev. XIV. 2. As Mercury rules the mind, and Uranus is the higher octave of Mercury, so Uranus rules the higher mind, and, under his vibrations, the race will recognize the divine voice within. Aquarius means the birth of the Christos, when men will become as Eagles, and meet the Lord in the Air. Aquarius is an Airy Sign, the eleventh of the Zodiac, the Hebrew name for which is Delhi, the Water Urn, signifying Baptism, or the pouring out, pouring "The Life of God" (wisdom)—"The living water"—spirit.

Aquarius corresponds to the seven pointed star of Humanity, and will be associated with the seventh race, being opposite Leo. The Fire Child of the Sun (Spirit) has now made its sevenfold migrations, and evolved the pure spirit once involved in him, untold ages past.

"And I looked, and, lo! a Lamb stood on Mount Sion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps;

"And they sung as it were a new song before the throne and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth."—Rev. XIV. 1, 2, 3.

FLORENCE A. BARNETT.

NOTE.—In *esoteric* symbology, a fish stands for a *soul*; the greater the fish, the greater the soul. Thus, Jonah, rejected of men, was received (swallowed) into the consciousness of a great fish—a great soul—a master,—typifying a high initiation.—[Ed.]

(*To be continued*)

STUDIES IN MYTHOLOGY.

II.

Perhaps, to the average man, consciousness possesses no power to put in operation the varied phenomena which we call nature. To endow all the forces, such as light, heat and cold, electricity and magnetism, attraction and repulsion, cohesion and expansion, with consciousness or any degree of mentality, may seem to many a new thought. But, in fact, could these forces perform their work with the precision inherent in them, without possessing a conscious quality?

This raises the question: Are not all of nature's laws conscious qualities? Or perhaps consciousness itself is the one universal law, of which all forces are but differentiations.

Thus, from Consciousness as the center of the Universe, emanate Wisdom and Intelligence, Mind and Will, and the minor forces that produce the visible universe. We must expand somewhat, our ideas, to consider the extremes of existence; for, between the lowest stratum in the mineral kingdom, and that of the most highly developed human being, there is an almost immeasurable gulf; but who knows the extent of the gulf that divides the highest evolved man from the "Silent Watcher," the "Christos" of whom it is said "he has

nothing to learn which he does not know—aye, neither on this Earth nor its Heaven.”

Let us emphasize the idea that the Conscious Universe (EHEIEH,) (Existence) is God, and let us consider our relation to Him (It.) As the Conscious Universe is limited by neither Space nor Time, and as Consciousness pervades every thing that exists throughout space, IT must be considered an impersonal God. On the other hand, Jehoveh (the little bi-sexual Son, as Man), has a personal form which has a manifest limitation, and limitation is a factor in every manifested being of whatever grade. It is evident that the Conscious Universe is made up of innumerable parts, of which the world which environs man, is one. Reason tells us that there must be some purpose or design in the experiences of life, that does not cease with physical death; that there is still a conscious world beyond that pale into which this “I AM” is ushered. And if there is one other world beyond this, is it not reasonable to predicate many others, each making up parts of a Conscious Universe? Further, our reason tells us that these worlds must be peopled by conscious intelligences, who, in reality, constitute such worlds, whether higher or lower; therefore, there are both inferior and superior beings to man. The closer we analyze this subject, the closer we submit it to our reason, the more it becomes self-evident that the Omniscience of the Conscious Universe is no greater than the highest evolved beings within it. This may seem to set limits to the limitless, which would be the case if we eliminated the idea of progression, which the advanced thought of this age cannot do. Eternal progress is a self evident truth, and we can no more deny it to Deity than to ourselves. Denying it to Deity places a limit to the Limitless. Everything in the universe lives to progress, and only in and through such progress can God evolve to higher perfection.

The continuity of conscious existence is the cord upon which is strung every universe. This Kabalistic idea of many previous universes is found in the secret teachings of every ancient race. Where one universe leaves off, the next begins. The causes that bring this about, are the resultant effects from the previous manifestation of Cosmos. The continuity of conscious existence was carried by the most highly evolved beings of every universe into the succeeding one. The new universe to be, was evolved on the cosmic image or pattern created by the minds of the High and Mighty Ones (denominated in the Bible as the Elohim), which we will show later, were symbolized as Jupiter in Roman Mythology.

They struck the Key-note, or Musical-tone, for the new "Great Life Cycle" which key-note is the Word, the Logos of St. John's gospel, that brings life, creates and destroys and rebuilds again.

The legends of Mythology picture the procession of changes and phenomena consequent to the unfolding of a universe within the body of Cosmos, and upon every sun and planet, and within man. Some of its characters may have been borrowed from the life of men on the earth, but it is more probable that they are entirely allegorical, subject to several special interpretations applicable to cosmic, spiritual, astral, terrestrial, animal and human planes of existence. The legends, therefore, have a connected succession beginning with the initial effort of the One Life at the opening of a Great Life Cycle. In the limits of this article we can only trace out a few points in these legends as a sort of guide-mark for mystical students, who once having the proper key, can work out the various interpretations for themselves. There is a co-mingling of names, Roman and Greek, applied to many characters, which leads to some confusion, but which must be avoided in each mind.

The legends of Mythology properly begin with Cœlus (Uranus in the Greek), who is the father of Saturn, Oceanus, and Hyperion, by his wife Terra. Uranus is the son of Gæa and also her husband by whom she gives birth to the Titans and Cyclops. The meaning of the names, both Cœlus and Uranus, is "the Heavens," the blue etherial expanse, and of Terra and Gæa "the goddess of the earth." Nature everywhere manifests by pairs of opposites. Thus, Heaven and Earth are pairs of opposites, the two poles of Existence, expressed in the compound word, Spirit-Matter. Occultly, matter or substance is the womb of nature. We plant the seed in the earth, and it grows. Similarly with the mother in plant or animal. Spirit-Matter in Cosmos is that from which all things have come, and therefore is the Father-Mother which ever exist as the two opposites, and together as One, are the One Life which pervades the Cosmos. Prior to the opening of the Great Life Cycle, spirit and matter were at equilibrium, co-existing equally, intermingling with each other, and forming the symbol here used, of Heaven and Earth. Spirit and consciousness, it must be understood, are synonymous terms. Uranus therefore is Cosmic Consciousness, and Gæa is Cosmic Substance. It would be impossible for consciousness to manifest without a vehicle, and substance would be inert without a mover. Thus you can see in the legend how Gæa is both mother and wife of Uranus, for in reality they are one, and stand in the same relation to Myth-

ology that Kether, the Crown (also called the Ancient One, the Head, and EHEIEH, the I AM), does to the Sephiroth in the Kabbalah, and as Brahma, unmanifested, does to the Secret Doctrine of the Brahmin. Uranus-Gæa stand for that state of Cosmos that was the store-house, or receptacle of all the beings, thoughts and forces, as well as the substances of preceding universes. This state we speak of as the Absolute, and predicate it as THAT from which all manifestation proceeds.

J. H. SCOTFORD.

(To be continued.)

TRUST.

If storms across my life must sweep,
And broken on the rocks I lie,
Still will I trust the power to keep
That holds my life unseen, yet nigh.

If pain with me must oft abide,
And sore distress my portion be,
Still will I trust the mercy wide
Whose loving arms encompass me.

If love forsakes and friends depart,
And darkness drear around me fall,
I'll closer lean upon the heart
That understands and feels it all.

Through gathering gloom and darkening shade
My Father's love I still can trace,
And when each broken law is paid
Within His courts I'll find my place.

ALICE IRVINE HENDERSON.

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EDITORIAL MIRROR.

Prometheus drew the fires from heaven, and was chained to a rock (truth) while the eagles (spiritual forces of liberty) ate his liver (passions) away.

✽

Much has been said and written about "pledge fever," which every disciple of the Lodge is more or less afflicted with, especially during the first seven years of his probation necessary to test his fitness for contacting the Master forces. This fever may affect the disciple on any plane of his nature, mental, moral or physical. The onset of the fever may be sudden or gradual. The whole nature may be set ablaze in an instant; then, the fever may as suddenly decline, the temperature becoming normal until another set of karmic forces are let loose as a result of the vibrations set up by the vow to the Higher Self—a pledge which must always invoke the Light to shine into the lower nature, and which draws the "fires from heaven" stirring up, by the excess of heat, the things of darkness, dormant or active in the personal parts; and, if the personality can be kept chained sufficiently long to the Truth, transmuting finally those lower elements into forces of light and good.

During the first seven years, tests of fidelity and of endurance are more intimately contacted,—fidelity to the allegiance pledged, and endurance to stand the swirl of forces let loose. The first seven months or revolutions of the moon in any new condition or undertaking entered upon, is also fraught with tests. If that period is passed, more stability ensues. So, after the first seven years of discipleship, a new octave of tests of a finer and more subtle nature are precipitated.

Even the Masters have their cosmical tests in evolving a higher crown of consciousness.

✽

"Yoga is hindering the modifications of the mind," says Patanjali. Yoga is the yoking or union of mind and soul—the divine marriage of Hermes (Wisdom) and Aphrodite (Love), begetting the perfect Balance of forces or Herma-Aphrodite. With the ordinary

person, the mind is modified by every sight, sound, or sensation it cognizes, and is thrown into a similar *image* or vibration to the thing or quality perceived. Yoga, therefore, means single-pointedness of mind, perfect mastery over all emotions and thoughts. A single act, thought or suggestion, may modify utterly the mind of the ordinary person.

We once listened to a learned scientific man lecture on vibrations. After explaining the vibrations of physical substance, he entered other domains, and made use of the following illustrations: "A friend," he said, "rushed up to me one day in a state of great anger at some one, because of some real or fancied injury. Angrily and excitedly, he poured his story into my ears. At once, I was conscious of a beautiful experiment. I felt a stir of forces within my breast not due to what the man was saying, but to the force he was projecting into my inner substance. I realized that something in me was being violently agitated, and could feel the waves leap up. Then I realized that my mental substance was being thrown into a similar state of vibration or consciousness that the man's mind was in, and soon, had I not realized the philosophy of what was taking place, would have been as angry as my friend. It required an effort on my part to counteract the vibration sympathetically set up in me, and which would have completely modified and changed my mental consciousness, had I permitted it to go on."

This is a fair example of the vibrational or hypnotic effect that one mind may have on another. Few are able to stand alone, unmoved, unmodified, alike in pleasure and pain, gain and loss, victory and defeat—equal-minded, whether in the midst of friends or foes.

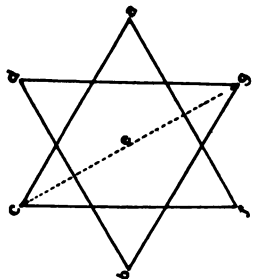


In the philosophy of Schopenhauer, the universe is corporified thought. Another philosopher said that "the human body is an assemblage of thoughts." One part of the universe is ceaselessly modifying by action and interaction of forces, other parts, and this must go until all things are brought back to or modified into the One,—or until all grades of consciousness now manifesting as differentiated elements, have been resolved into the One primal element or substance from which they first emanated, and which they *are*,—in essence.

Back of all the shifting panorama of changes in the material universe, is the One Reality—changeless and Eternal Love—out-breathing and in-breathing in cosmical succession, worlds and universes, from its Bosom of Infinite Desire.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 16.**A MUSICAL LESSON—PART II.**

Everything that we know or that is in existence is vibrating, and because of that vibration, is giving forth a tone, high, low, fine or coarse, according to the rapidity of the vibration.

It may be difficult for you to believe that the chair upon which you sit is singing a tone to you or that a stone or your own bodies are making beautiful music. It is true, nevertheless. You may not have heard it, but have you ever listened with only the ears of love?

There was a naturalist named Tyndall who was walking with a friend one day. The Naturalist heard a shrill noise and asked what it was, but the friend did not hear the noise. Tyndall examined the things about him and found the noise came from myriads of small insects under their feet. Tyndall heard the noise because he was accustomed to listening for such things, though the friend who was not a student of nature could not hear.

Every thing and every person has a place in life. Some are teachers in great colleges, some are working in mines or in lowly places, some are leaders of nations, and some life shows itself even as a tiny flower, a stone or a bird singing among the leafy tree tops.

Everything has taken its place according to this law of vibration. All forms, leaves, flowers, birds, people, have taken their places in the world according to their manner of vibration. The stone vibrates slowly and is not conscious of much power, even though it possesses all power. The bird vibrates rapidly and flies through the air.

We can learn about the laws of vibration or music through the six-pointed star that is here given you. In this lesson it is marked differently, however, from the star in your seating diagram. It is teaching a different lesson from the one in the seating diagram. To-day the star is showing us how the three strong chords, in music

are formed or created. These are the first chords formed in music and they may be called the manly or larger chords. A chord in music is two or more tones played together. In this lesson we have chords with three tones. If, when you play the piano, you listen carefully you will find that when certain tones are played together, they feel stronger, more positive than when other chords are played. They are more as a man would speak. These are the strong or major chords. There are three major chords, and to-day we will learn from the star how they are created.

You will notice that the star is made up of two triangles, f a c and g b d. Each of these triangles represents a chord in music. F a c are in one chord, g b d are in the other.

If you will go to the piano and play the keys f a c together, and then g b d, you will find the chords they make sound well. Each tone and each chord stand for some quality within us; some quality in nature, some power of God.

The chord f a c is the low chord of the seven note scale. It is the chord that rules when God lowers the vibrations of Spirit and sends it forth to make the flowers, hills, worlds and people. This chord is made on f and represents Spirit coming forth from God, full of life and love that must go out in various forms for experience, knowledge and wisdom.

G b d is the high chord of the seven note scale and represents the ruling power in us after we have had our experience, have mastered our lower nature, and Spirit is on its way back to God, singing "Glory to God in the Highest."

You will see that the high chord points up and that the low chord points down.

The two triangles are joined by the line c e g. This is the middle or union chord. It contains one tone, c, from the low chord, and one tone, g, from the high chord, and its central tone, e, is the center of the star. This is why it is a union chord and is represented in the star by a straight line instead of a triangle.

It is a well-balanced chord and, because it is well balanced or at rest, it has a healthy, invigorating character, and it is a builder. It is the first chord in the scale and it is the only chord upon which a musical composition, in this special key, can end, and sound *entirely* finished.

It is through the heart that we come in touch with God, and it is through the heart that we can help others, just as the center of the star comes in touch with the high and low chords through the tones g and c.

There are many things in nature that correspond to the middle or union chord. Twilight and daybreak are good illustrations. They hold part of the day and part of the night, and they are times of great rest. They are good times for us to quiet our own thoughts, to listen for Intuition, and we will find Peace that lies at the center, one of God's greatest gifts to his children.

This is the story of the Major Star, bright, strong, positive. In another lesson we will study the weak or minor star, just as beautiful, but very different.

It would be well if you could hear the major chords played, and if you could sing the different tones. Fix them well in your minds, put your lives in tune with them, and you will be ready to learn the minor chords.

NOTE.—An appropriate book to read in connection with this lesson is "Music Talks With Children," by Thomas Tapper.

The song accompanying this lesson is 'Canst Thou Count the Stars?' from "Songs and Games for Little Ones."

THE INFLUX OF SPIRIT.

That there is an influx out of the spiritual world by angels and by spirits, into the affections and thoughts, it has been given me to know so manifestly, by the experience of now many years, that nothing can be more manifest. I have been sensible to the influx not only as to the thoughts, but also as to the affections; and when evils and falses flowed in, it was given me to know from what hells they came, and when goods and truths, from what angels. Hence, this has become so familiar to me, that at length I could know from what source every particular of my thoughts and affections were derived; and still they were my thoughts, as the thoughts which I had had before.

This influx is effected by spirits and angels; its order is such, that evil spirits first flow in, and that the angels dissipate those influences. Man does not perceive that the influx is such, because his thought is kept in freedom by his being in equilibrium between those two influxes, and because he does not attend to those things; nor could the evil know if they did attend, because with them there is not an equilibrium between evil and good; but they who are in good, are capable of knowing this; they also know from the Word, that there is something within, which fights against evil and the false in them, and that the spiritual man fights against the natural. Thus the angels, who are in man's interior and spiritual principles, against the evil spirits who are in his exterior and natural principles; hence also the church is called militant. But the evil, which flows in to the thought from evil spirits, does not at all hurt man, if he does not receive it;

but if he receives it, and transfers it from the thought into the will, he then makes it his own; and in this case he goes over to the side of the infernal spirit, and recedes from the angels of heaven. This is what the Lord teaches in Mark, "The things which enter into a man do not render him unclean, but the things which come out," because these latter are from the heart or the will. * * * *

When man is elevated towards interior things, he comes out of the gross sensual lumen into a milder lumen; and at the same time he is withdrawn from the influx of scandals and defilements, and is brought nearer to those things which are of justice and equity, because nearer to the angels who are attendant upon him, thus nearer to the light of heaven. This elevation from sensual things was known to the ancients, and also to the Gentiles; wherefore their sophists said, that when the mind is withdrawn from sensual things, it comes into an interior light, and at the same time into a tranquil state, and into a sort of heavenly blessedness; hence also they drew a conclusion in favor of the immortality of the soul. Man is capable of being yet more interiorly elevated; and the more interiorly he is elevated, into so much the clearer light does he come, and at length into the light of heaven, which is nothing else but wisdom and intelligence from the Lord. The three heavens are no otherwise distinct than according to elevations towards interior things, thus also according to degrees of light; as the third heaven is in inmost principles, it is in the greatest light, and thus in a wisdom which much exceeds the wisdom of the inferior heavens.

As it is with light, so also it is with the heat which to man is vital; this vital heat does not derive its origin at all from the heat proceeding from the sun of this world, but from spiritual heat which is love, and proceeds from the Lord; this heat the angels have. Hence, so far as man is principled in love, so far he is in vital heat; the body nevertheless is in the heat of this world, and also the interior sensual principles, but vital heat flows into this latter heat, and vivifies it. The case is the same with its purities and grossnesses as with lights. It is this heat which is meant by the sacred fires in the Word; wherefore, by those fires are there signified heavenly loves; in the opposite sense, it is this heat which is meant by the fires of hell, and therefore in the Word by those fires are signified infernal loves and their lusts.

A considerable part of the learned (at which the reader will be surprised) are sensual; the reason is, because they have learned the sciences merely for the sake of reputation, that they may be promoted to honours, and thereby to gain, but not with a view to grow wise; for all the sciences, which are in the learned world, are the means of growing wise, and also the means of becoming insane. When the learned are exalted to honours, they live more sensual than the simple; and in this case they believe it to be the effect of simplicity to attribute any thing to the Divine Being, and not to prudence and nature, and the rest to chance.

SWEDENBORG, in *Arcana Coelestia*.

TEMPLE HOME ASSOCIATION NOTES.

No reform, moral or intellectual, ever came from the upper classes of society. Each and all came from the protest of the martyr and the victim. The emancipation of the working people must be achieved by the working people themselves.—*Wendell Phillips*.

It is not the public water works, or electric plants, or public schools and highways, the corrupt councils and legislatures, charge high rates, produce enormous profits, congest benefit instead of diffusing it, cultivate aristocracy, deny self-government and undermine democracy, ill-treat employees, put out false statistics or defy the law. It is the *private* monopolies, not the public ones, that do these things. A broader ownership, then, is the key to the situation. A man is better off when he owns a good railway, or water plant, or gas plant himself than when it is owned by another, and the same is true of a city.—*The City for the People*—Parsons.

ALL OF THE LAND, BELONGS, ALL OF THE TIME, TO ALL OF THE PEOPLE.

The above is the formulation of a great truth on which is based the fundamental right of man to be born on, and to inhabit, the earth.

The Temple Home Association work and plans progress steadily and surely. Definite Departments are being organized from time to time. There is now the Medical Department, the Farming Department, and the Poultry Department. Each Department has its Head, who is responsible to the Governing Board, which directs the general policy of each Department and looks to results, but leaves details to be worked out by the Heads of the various Departments.

About fifty acres of the Association's land will be sown to oats this season, and fifteen or twenty to potatoes, and ten to beans. Brother Conrow is energetically engaged in getting the land prepared for the sowing.

The Association has made arrangements with Mr. Geo. Read, formerly of Clinton, Mass., and will have his entire services for a definite period of time. Mr. Read is a carpenter, and, in his constructive capacity, is an acquisition to the Association at this stage of the work.

A devoted sister and helper, Mrs. Wegie Lacefield, formerly of El Dorado Springs, Mo., is now assisting in the work at the Hotel and Sanatorium.

Those who hazard a visit to the growing chicken realm, presided over by Brother Mecchi, are not sure whether they have met the "Guardian of the Threshold," or the "Dweller," when they run into "Pumpkin" and "Devil," two pugnacious white Leghorn roosters, who fiercely resent intrusion on their domains by all human bipeds.

TEMPLE ACTIVITIES AND NOTICES.

Our Brother, Delos D. Babcock, of Seattle, Wash., is making a visit of a few weeks at Headquarters, sojourning at the Halcyon Hotel.

* * *

A certain portion of our members have allowed their dues to remain unpaid for over a year. We avoid sending personal notices as much as possible, and would ask that all who are able to do so, would respond to this notice.

* * *

Printed matter for propaganda may be obtained free of charge by application to the Temple Scribe. All members are earnestly requested to co-operate with the Headquarters Staff in circulating such literature among those who are eagerly seeking light on the great problems of the age.

* * *

Where only two or three members are residents of one locality, the formation of a class for associated study would be of benefit to all those concerned, and be of great assistance in interesting and drawing others into the group, thereby making possible the formation of a Square.

* * *

THE HELPING HAND is a department of the work, designed to assist in paying for the printing, distribution of literature, and other necessary expenses of the Headquarters, which the present low rate of dues does not begin to cover. This department is in charge of the Temple Treasurer.

* * *

For Temple dues and Helping Hand contributions make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

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It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate)—be promptly sent to the Temple Scribe by letter or postal card.

CHAS. L. HARRIS, Temple Scribe.

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No. 10

Behold, I give

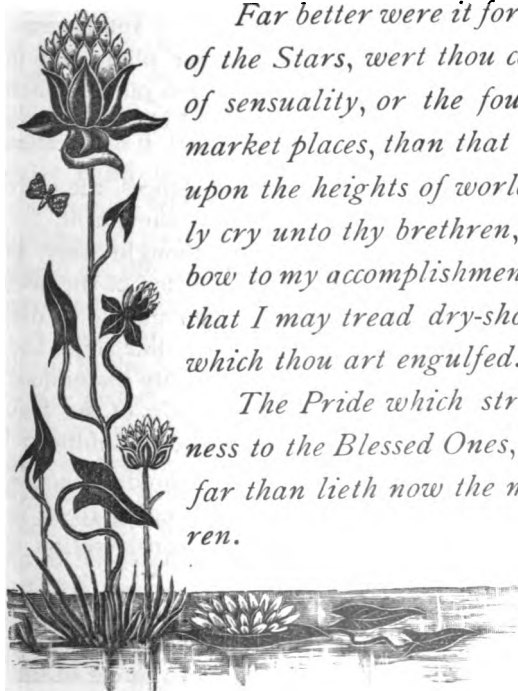


unto thee a key.

PRIDE.

Far better were it for thee, would-be Child of the Stars, wert thou covered with the filth of sensuality, or the foul corruption of the market places, than that thou shouldst stand upon the heights of worldly power, and loudly cry unto thy brethren, "Behold my virtue, bow to my accomplishments, bend low thy back that I may tread dry-shod the slimy pool in which thou art engulfed."

The Pride which strips thee of all likeness to the Blessed Ones, will drag thee lower far than lieth now the meanest of thy brethren.



OUR NATURAL BIRTHRIGHT.

TEMPLE TEACHINGS, OPEN SERIES, NO. XXXIX.

Power, Love, Justice and Mercy, commonly termed attributes of God, are, in their last analysis, reflections of, and forces emanating from, the Triune God-Head; and man has the right to demand and seize upon these and all other forces emanating from the same source, and use them for his own development. But that right exists by virtue of his relationship to every other man; and, unless his desire for individual development be subservient to his desire for the same development for all men, it becomes mere selfishness, and his right to demand and seize upon such forces then becomes, at least, questionable. Whether we consider God as a personality, a Jehovah, or a great ruling evolutionary power, He or It is the Father-Mother, the Creator and Preserver of every manifested atom.

The Law of Correspondences is one of the most exact laws of universal life. Every atom of force, substance and matter contains, either potentially or actively, the power to produce to some degree all that has been or may be produced by every other atom. Any fortuitous concourse of atoms, as well as any occurring event on any one plane of existence, will actively manifest a similar concourse of atoms or events, not only on every other plane, but in every division of force, substance and matter on each plane, which is in synchronous vibration with the dominant chord of those atoms or events.

In teaching the action of the Law of Correspondences, the more simple the illustration can be made, the better for the pupil; for, by forcing the mind into unfamiliar channels of thought, such as abstract metaphysics, in an endeavor to show the action of the law, the mind of the western man becomes confused, and unable to discern the correspondence between such and the familiar signs and sounds of natural phenomena, while it would be readily understood by the mind of an eastern mystic, to whom the action of the law, as well as the substance in operation, would be perfectly familiar.

In this field of research, as in all other fields, we behold the action of the positive and negative poles of life, and by keeping these in mind, a better understanding of the subject under consideration is attainable.

In endeavoring to show the right of Man to all things, as well as the probable care for His offspring, by what we know as God, by means of the action of Divine will on the evolutionary forces of life,

perhaps we can do so in no more intelligible manner than by considering the probable action of a normal father and mother toward their children; for here we find one of the most perfect correspondences to the action of the God-Head in and with His or Its creatures. Such a father and mother as has been mentioned, will never think of their possessions as belonging solely to themselves; all that they are, all that they have, is at the disposal of their children, if those children will make a proper use of it; all just demands are complied with, as a matter of course. It would never occur to such parents to deny their children the right to food, shelter, clothing and education, until such time as those children were perfectly capable of providing for themselves; and even then, the Love which brought them into life and sustained them, the Love that is the fulfilment of all law, would envelop them eternally; for Love cannot die.

A parent would have just cause for reproving a child for wilfully suffering from hunger, if he had been called in some other direction, and it was possible for the child to reach the receptacle of a loaf of bread, or if the parent had hidden himself from view for the purpose of observing how the child would proceed to cut the loaf, or whether it would take a little nibble, and throw the rest away, instead of giving it to some hungry child. The child would be perfectly justified in taking the bread under either of such circumstances, or at least so much of it as would satisfy its hunger, but it would have no right to take, either carelessly or intentionally, more than it required, when, by so doing, it might deprive some other child of its rightful share, or might injure itself through gluttony, in which case, the righteous punishment which would be inflicted by its parents or by the suffering induced by overeating, would in the end be the most merciful action of the law, for the experience gained would be of value.

A child of God, the living result of the action of evolutionary forces in the form of man, whose soul is hungry for any particular power or force which pertains to or is a part of God, has a perfect right to that power or force, if it has won the *ability* to grasp and hold it, even while its Father's face is seemingly turned away. But, to win the ability to do this, is his first task; and, in order to win such ability, he has first of all to do what the human child would do, if its parent were within hearing when it was hungry; namely, ask for, demand, concentrate or pray for the ability to seize upon the requisite power or force. There are many forms of demand,—prayer,—but there is no more efficient form than that of perfect obedience to known laws, and by means of self-sacrifice, cultivating

the inherent will which dominates the personality of every man, and uniting that personal will to the engine of God's omnipotent will.

It seems a trivial thing to you, when you reduce some other man to a state bordering on frenzy, by taking advantage of his ignorance or weakness to enrich yourself, or merely for the purpose of amusement, gratification or revenge. The incident quickly passes out of your mind; you are not cognizant of the interior effects of your action; you are not able to see that you have changed the auric color-vibrations of both yourself and your antagonist. It might only be a short time thereafter, when you would begin to experience a great hunger and dissatisfaction of soul; you would begin to search for something to satisfy that hunger, and perhaps find fault with or repudiate the teacher who is striving to point out the path of power and development to you, either utterly ignoring or ignorant of the fact that the changed color-vibration of your aura has brought your interior self into what is to it, a foreign vibration, and one which will not harmonize with the dominant colors of your normal state, nor with the manifesting colors of the Ray, which is in one sense your Father-Mother. I mention the effect of this one possible act, only to illustrate the probable effect of disobedience to the law of brotherhood, and to emphasize the necessity for obedience to all known laws, by the Chela who would win the ability to grasp and hold the powers and forces which rule the universe and which are his by right.

Whether a Master be of the right or left hand path, he has won whatever power he possesses by means of obedience to the laws I have noted. That the latter mentioned Master has fallen from a much greater height than you have yet attained, and still possesses some measure of the power he won in earlier ages, is no argument against the truth of my statements.



"THE GREAT WHITE PLAGUE."

MY DEAR COMRADES:

Each one of us has our full quota of suffering, and many think they could not bear the weight of a feather added to the burden they are carrying. Either the suffering or the weight of the burdens result in turning us in upon ourselves, thereby making us selfish recluses, or they will raise us far beyond our weaker brethren into the ranks of the Christ born, the embryonic saviors of the race with which we are connected. In either instance, we can hardly fail to recognize the fact that there are others whose suffer-

ings so far surpass our own that the latter can scarcely be mentioned in the same breath. The great difference lies in the fact that the former class are content to know the facts and put them out of their consciousness, while the latter cannot rest in peace until they have done what they can to alleviate that suffering.

These truths have been forced upon my consciousness of late in a manner which leaves me no alternative but to put the facts of the case before all those whom I can reach, and beg these to do the same thing to others, in order to see if we cannot at least partially relieve untold suffering among a large class of our fellow-creatures.

We are taught that all conditions and events first manifest in form on the astral plane, and, with the lowering of vibrations, thereby condensing and concentrating the vital element in each astral atom, those forms and sounds are materialized and made visible or audible to physical senses; in fact become the sounds, scenes and events of our daily lives.

To those whose psychic senses have unfolded, these forms or events become visible and audible, sometimes years before they come into physical manifestation. I mention the above facts now, in partial explanation of the following experience.

A short time ago, I saw psychically a large field, stretching out between the Temple Headquarters and the ocean, in the centre of which was a medium-sized stationary building, and, reaching from this building in several directions, like the spokes of a wheel, were lines of tents, with a path between each two lines. I saw that these tents were occupied by invalids, who seemed to be in all stages of consumption. Many of them seemed to be coming from or going to the great sand-dunes on the ocean beach. I saw physicians and nurses in attendance, and going back and forth from the central building, which seemed a base of supplies; and, in the sky, forming an arch over the whole field, in letters of fire, were the familiar words spoken by the Great Master, "Whatsoever ye do to the least of these my brethren, ye do it unto me."

The vision made a strong impression upon me, though I did not fully understand its purport until subsequently.

During recent business trips to Los Angeles and San Francisco, my attention was repeatedly called to the actions of large hotel keepers and rooming house proprietors toward newly arrived guests or patients who were afflicted with tuberculosis, or consumption. In almost every case these were refused accommodations, with no alternative but some unsanitary, unhygienic quarters, in which all hope of recovery is impossible; and all this because of a cowardly

fear of contagion, thrice cowardly because all danger may be reduced to a minimum. My own heart became very sore over the incidents brought under my observation, and as the Master has recently given us directions which are an almost certain cure for that dread disease when not too far advanced, I feel impelled to place this possibility before our members, in order to see if among them all, there may not be one or more, who, in gratitude for help extended to them, or for pure love of suffering humanity, will not come forward and make it possible for us to carry out these directions. Our members have been already informed of the radiant forces resident in the sand dunes of this particular section of the country; and as the use of these are one of the essentials of the proposed treatment, it is necessary to have the patient not only under personal supervision, but located near here

We have the land; what we need is *a number of tents with a larger distributing centre, fitted up under right sanitary conditions, and with a requisite amount of simple furniture.* It would require a great deal of labor as well as some money to make such an institution known to the class of sufferers we would wish to reach. We already have the necessary physicians who would gladly give their services, and also devoted members, trained nurses, who, for a bare livelihood, would undertake the care of such patients. Just barely one thousand dollars would provide all necessities for a start in the direction mentioned, and we have reason to believe the institution would be self-supporting, and even more, in a few months. We cannot ask our members *en masse* to undertake this good work; for, as a rule, they are people who are just able to support themselves, and the little they are able to do toward the support of the Temple work is sometimes a hard strain. So, unless some one (or more) great-hearted humanitarian steps forward and says to the Christ Spirit, which prompts this request, "Here am I; take me, use me" in this particular way—we are helpless.

As such an institution would necessarily come under the Temple Home Association, the Board of Directors would willingly give investment certificates in the Association, if desired, and even from the lower standpoint of a safe investment, there could hardly be a possibility of loss, when an almost universal need was being supplied; but the question of gift or investment is one which the individual alone could determine.

The vital statistics show that one in every seven persons die of consumption, and it is steadily on the increase. You or I may be the next victim, or, worse still, the one we love the best.

Is there not one or more among us, or those with whom we are acquainted, who is willing and able to help our suffering fellow creatures?

There are many hale and hearty men and women now living in this vicinity, who came here to die, as they supposed, and who recovered with little help save that of the climate and right living, but it took a long time to accomplish the desired results. If these people could recover *without* such aid as we would be capable of supplying, what might not we accomplish in a much shorter time with the assistance of the Master, and the added help of a staff of good physicians and trained helpers, and the free use of electricity, magnetism and the ozone-laden air of this vicinity? Such a camp as we purpose to establish would be no detriment to the other departments of our work, for it would be situated away from the other buildings, in an isolated portion of the land.

If the members of the Temple Home Association were in possession of sufficient funds to go on and establish such an undertaking without appealing for help, they assuredly would do so, but those most deeply interested know that the Association is using its present resources to start the various departments of the work in the right way.

One of the saddest features of the whole subject is the fact that a large proportion of the victims of the "Great White Plague" are among the poor, or the working middle classes, who are now spending all they possess, and in many cases all that their friends possess, in a last endeavor to recover their lost health. We would aim to help as many of these as possible, as our circumstances would permit.

Only those who have been thrown into contact with this class of sufferers can begin to realize the awful reality of the truths noted in this appeal, or the dangers that threaten them and all classes of people.

We can only retain for our own eternal use that which we have given away, and here is an opportunity for some one who has more than he or she needs, to lay up a store of good things for their future use.

Earnestly pleading for help for the helpless,

I am faithfully,

Your Comrade and Sister,

B. S.

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EDITORIAL MIRROR.

On the Temple of Isis, in ancient Egypt, was this inscription :
"I am all that is, was, and ever will be, and no mortal hath ever
lifted my veil."



A tree has its branches, a sun its worlds, a universe its constellations. But what is behind this veil of appearances? Is this manifestation of *things* an efflorescence or an excrescence on the trunk of Eternal Self? Is there an Eternal? If so, why should it bloom into the Non-Eternal? And why the formless be given form, the soundless sound? Is it the overflow of Creative Love—or the ebbing of life's tides, leaving its wreckage on the Now of time? Answer, thou Sphinx inscrutable—Is it Death blooming into Life, or Life into Death? Has Spirit broken up into Matter, and is Matter voyaging back to Spirit? But why come from limitless being into limited? Why should the voiceless eternities finally speak, why the infinite become finite, the immortal mortal? *Why* should God become man, brute, vegetable, rock?



Is God dead? Is he entombed in matter, and are all growing things an evidence of the decomposition of His body? Do the stars but sing his funeral requiem? Has he failed—and are we all falling, falling, into unfathomable depths, or do we fall to heights? What is the difference between the infinitely high and low, when you can measure neither? How easy to master the grave—a struggle down hill all the way. A Master of Life or a Master of Death—which? But why all this struggle to Be? Is matter the eternal coffin of spirit, or but the rotting shroud worn by the soul of things? And what then will be born from all this death—this change? Is it the power of more intense living that is gained by dying—by changing? Is this the secret of the chrysalis—of plunging life into the death of matter that it may be winged for higher flights?

What an infinitesimal speck we are—yet what immensities in consciousness! What possibilities of realizing the infinitudes! Is not the God part of us still building the Cosmos? Obviously that work is still unfinished. Should not this dignify all toil? Were we not all present when the spiritual foundations of the world were laid? And is not this why the shine of the sun is for us now—and are we not related to the power of the stars? Why have we forgotten our birthright of oneness with the Father—with the All in One and One in All? We are now working on the outer lines of the Great Work—but so far from the Master Builder that we idle and waste our time in foolish “puttering things”—and the work goes slowly. But the God in us must burst through the crust some day—and then shall we not remember who and what we are—and the glory of the past?



The Rod of Being! God at one end, the devil at the other. So, is not the devil a great help to God? Does he not help him to Be? You cannot have a rod with but one end. So evil makes good possible and actual. From all the war, desolation, pain, hate and passion is born the love that overcometh—the compassion that raises life from the grave. Extremes must meet somewhere. And did not the Christ descend into hell? Is not that the law of being—to strengthen the weakest link in the chain of life? Then the passional is merged into the compassionate—as red absorbs green. The self of matter is lost in the self of spirit. Then the mortal becomes one of the Immortals for whom the Veil of Isis does not exist.

W. H. D.

THE RELIGION OF THE STARS.

II.

At the time Aries was at the Vernal Equinox, Moses led the children of Israel out of Egypt, and slaughtered a Lamb in commemoration of the event. This Lamb afterward became the Lamb of God, Jesus. The first sign of the Twelve is denoted by a symbol which resembles a Ram's head. The symbol of the slain Lamb upon the Equinoctial Cross, is another type of Aries; Mars, the God of War, being its ruler, and Libra, the Scales (Justice), being in opposition, propitiation by sacrifice of blood entered into the religious conception of the Age, and obscured the deeply occult significance of the Celestial sign Aries, which means that the early innocent primal consciousness (the lamb) must be slain—sacrificed

and replaced by wisdom—and wisdom is only begotten (through Cancer in Capricorn—matter) by love.

As we go back in the night time of the earliest races, we see with unmistakable clearness that the ancient Hieroglyphics meant infinitely more than we have believed. We see that the eternal principles of life were well understood; that cosmic evolution was well portrayed in their symbols, and this they ideographed in art symbols, which have long since suffered severe mutilation.

Previous to the Aries Age, which was coeval with the Jewish Dispensation, the idea of the Cross of Sacrifice, finding expression in the sacrificial rites of the Jews, the Zodiacal Sign of Taurus, The Bull, was on the Vernal Equinox. This sign in its symbolical aspect, represents the powers of fecundity, and also the procreative forces in all departments of nature. The Hebrew word Aleph signifies an Ox or Bull, and represents in its occult meaning the fatherhood of God in the divine attribute of Generation. This constellation was adored by the ancient Egyptians as the heavenly representative of their God Osiris. Osiris, it will be remembered, was styled the manifestor of the good, and was venerated under the form of the sacred Bulls, Apis and Mneris, all denoting the procreative spirit manifesting itself on earth through the law of love, Taurus being the sign of love, and ruled by Venus or Aphrodite, who was generally represented as wearing two horns upon her head, in imitation of the bull. At this time all the world was worshipping sacred Bulls, Cows, Calves and Heifers. Egypt worshipped the bull Apis; Israel, the Golden Calf; India, China, Japan and Scandinavia, the white bull. Isis, Juno and Venus were all symbolized by the Cow or Heifer.

The Cross of that Age symbolizes *generation* through Venus and Mars (Taurus and Scorpio) on the physical plane; and *regeneration* through the Sun and Uranus (Leo and Aquarius). Through the connection of Venus and Mars (ruling the organs of generation) the mysteries of Sex were adored through Phalic emblems, and in time, the spiritual significance of the Sun symbol, which expresses the power and potencies in the union of spirit and matter, acting through the positive and negative forces, or masculine and feminine principles of nature, was obscured.

The Aries Age was also dominated by the Mars principle with Venus on the negative pole, and without doubt the spiritual significance of the cross and circle became in that Age perverted in its turn.

When the great Pyramid of Gizeh was finished, its Apex at midnight at the Vernal Equinox pointed to the Pleiades in Taurus.

While the people of Egypt were engaged in idolatrous worship of their various Gods and Goddesses, one Phileton, a shepherd, "a wise man," who, tradition says, came from the East and encamped about the Pyramid with his flocks, while he superintended its construction, winning the heart of the great Cheops, who put at his service an army of a hundred thousand men, constructed that "Miracle in Stone," embodying the wisdom of the Ages, and whose pyramidal form fitly symbolizes and marks the point of the cosmic trine of evolution.

FLORENCE A. BARNETT.

(To be continued.)

STUDIES IN MYTHOLOGY.

III.

Coelus Terra, the Roman Uranus-Gaea, become the parents of Saturn, Oceanus, and Hyperion, just as Uranus-Gaea become the parents of Cronus, the Titans, and the Cyclops. Both Saturn and Cronus are symbols of time. The picture of old man Saturn with long flowing beard, with an hour glass and a scythe in his hands, is familiar to all of us, and the word Chronometer (a time-pie) is derived from Cronus. In the Absolute, before the universe was, when all was quiescent, there was no time, because there was nothing to be measured by it; no planets revolving around suns, or turning on their axes; but the moment that a single atom of substance commenced its revolutions, time began.

While the planet Saturn is no myth, the reason for its being chosen as a symbol of time may be found in the great period of time required in making its revolution around the sun, as compared to all the other planets, thus making it a fit representative of the Great Life Cycle. Time is the first-born son of manifestation, and the measure of its active periods, great or small. Time giving birth to and swallowing its own progeny is referred to in the legend of Cronus, which makes him depose his father Uranus as the supreme ruler or highest deity, and marry his sister Rhea, one of the Titans. It was prophesied that he in turn should be deposed by one of his sons. To prevent this, it is said that he swallowed the first five of them as soon as they were born, but when Jupiter, his sixth, was born, Gaea, Saturn's mother, concealed Jupiter, and wrapped a stone in his swaddling clothes, which Saturn ignorantly swallowed, while Jupiter was taken to a cave on Mount Ida, where he was fed by the goat Amalthea. Time has given birth to, measured, and swallowed up many a universe, and then perished

itself, to be reborn again. The Secret Doctrine and the Kabbalah point to many worlds of unbalanced forces that have perished before the present system came upon the stage of time. We are told that in the zone of the earth's orbit, several worlds belonging to this earth series, of which the Moon is one, have existed and perished. It is probably also true of all the other planets. It has now been discovered that Jupiter has five moons, ghosts, perhaps, of the five preceding brother planets which time has devoured.

Oceanus, the second son of Coelus-Terra, is the great deep, the waters of space. Substituting English for Sanscrit words, we find in Secret Doctrine (Vol. I, 289): "The Initial Existence in the first twilight of the Great Life Cycle is a CONSCIOUS SPIRITUAL QUALITY. In the manifested worlds it is in its OBJECTIVE SUBJECTIVITY, like the film from the Divine breath to the gaze of an entranced seer. It spreads as it issues from its state of inactivity throughout infinity as a colorless spiritual fluid." "It is substance to our spiritual sight. It cannot be called so by men in their WAKING STATE." "It exists everywhere and forms the first foundation on which worlds are built." "It is a film for creative or formative purposes. It manifests in seven states. . . . The first is the 'Mother' (prima MATERIA)."

Oceanus is this initial existence, this mother substance first set in motion by the action of spirit (consciousness), the first revolving atom measured by time. It is bi-polar or bi-sexual, and may be either son or daughter for creative purposes as necessity requires. It is Spirit-Matter, or Uranus-Gaea, transformed from rest to activity. This transformation and beginning of activity must be considered as the critical point in the equilibrium of Spirit-Matter. In the same way, the birth of Saturn-Cronus may be considered the critical point in time—symbolized by the cipher (naught). When the critical point in the Absolute is past, Oceanus becomes Prima Materia, the Great Mother. This first film of matter which spreads itself throughout space concealing the Absolute Deity, is the Akasha of Hindu Science, in its highest aspect.

The third son of Coelus-Terra is Hyperion, the "Wanderer on High," the Titan who has charge of the Sun Chariot. He was (is) the model of manly beauty. This identifies him with the kabalistic Adam Kadmon, the Archetypal and Heavenly Man, model of perfection for the Great Life Cycle, the Image of the Elohim projected into space, and their likeness in which men on earth were created. This ideal of perfection, the heavenly man pervading all space, can be traced in the secret doctrines of all

religions. Thus, at the beginning of time, this image of manly beauty becomes the child of Heaven and Earth, a pattern not only for the archangel but for man on earth. The very substance (Oceanus) of the universe is impregnated with this image, and its impress is felt by everything that exists, animate or inanimate. It was this image impressed on cosmic substance that set in motion every atom, thus becoming the Universal Creator.

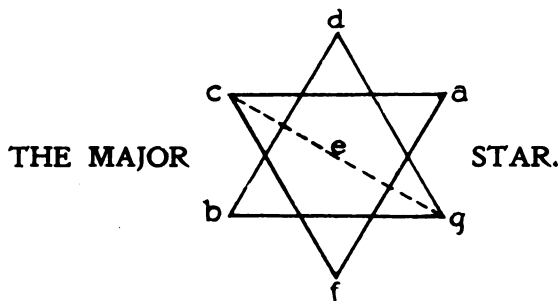
J. H. SCOTFORD.

(To be continued.)

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 17.

SPECIAL REVIEW.



The Star in Temple-Builders Lesson 16 and in the February ARTISAN was printed incorrectly, the points being turned in the wrong directions.

It is reprinted here in the correct position. Lesson 16 should be studied again, using the star with this lesson instead of the one with lesson 16, which should be crossed out and not used at all.

To be correct, the sub-dominant triangle, *f, a, c*, must have its point, *f*, pointing down. The dominant triangle, *g, b, d*, must have the point, *d*, pointing up, and the line, *c, e, g*, must run from left to right as shown in the star above.

The music lessons are important. It is necessary to have a true knowledge of what music is, and to have a clear idea of the Major Star before going further. In order to do this, some questions on lessons 15 and 16 have been prepared for review, which the Builders should study and answer. The Builders should send the answers to the Centre at Oceano, and may ask any other questions that may arise, if they so desire. Letters should be addressed to W. W. & J. W. Kent, Oceano, Cal.

NOTE —The chords must always be read with the letters in the same order as in the lesson—that is, *f, a, c*, and not *f, c, a*; *g, b, d*, and not *g, d, b*; *c, e, g*, and not *c, g, e*.

QUESTIONS.

What is your idea of music?

What other words mean nearly the same thing as music?

What is the solar system? How does it show the Law of Harmony?

What is vibration? Give illustrations that you have found for yourselves.

Do the thoughts of the music lessons help you any in your daily life?

Can you find any music in your life?

Can you see how differently Love and Hatred work?

Who was Tyndall? What is the story told about him? What lesson does the story show?

Show how everything finds its place in life according to the law of vibration.

What is the name of the Star you have been studying? How would you describe it? How is it made? What does it teach us?

How many triangles are there in the Star? What do these triangles represent?

What is a chord in music? How would you describe a Major Chord?

How many chords does the Major Star have? What are their names?

Describe the Chord, *f, a, c*. Give its other name and tell all you can about it. Do the same with the Chord, *g, b, d*. What other Chord is there in the Major Star? Give its name and letters, and tell what it is like.

Why is the Chord, *c, e, g*, represented by a straight line?

Which Chord do you like most? Why?

Give illustrations from nature that correspond to each of the Chords.

Write any special thought you may have concerning the lessons.

ANENT JEHOVAH.

Portland, Ore., February 4, 1905.

Friend ARTISAN:

It is with considerable reluctance that I again take part in this discussion over the identity of Jehovah. However, it seems to be incumbent on me to rise and assure Bro. Varian and all my Temple friends and foes that the late attempt on my life has failed most signally; failed to such an extent that I have not the slightest need of the assistance so kindly craved for me by my opponent.

I was not at first cognizant of any reason why Bro. Varian should desire my scalp; but, on re-reading the articles, I find that I had

the temerity to place Zagreus in precedence before Mercury, whom Bro. Varian correlates with the Redeemer. This was "the head and front of my offending"—Jehovah, being already in the throes of dissolution as a result of his terrible onslaught, Bro. Varian evidently did not consider "him" to be worthy of any further notice, and turned all his batteries upon me.

Under this affliction, I could not help indulging, as I sometimes do, in a speculation as to what great warrior of the past has reappeared among us to conquer "gods" and men with equal facility; but I was unable to decide whether he was Alexander the Great, who sighed for new worlds to conquer, Ajax, who defied the lightning, Samson, who killed his ten thousands with a most remarkable weapon, which might have been efficacious in those days but would not be "much" in these days, or Don Quixote who also slew many thousands (in his mind).

But let us "*revenous a nos moutons.*"

Brother Varian proceeds to urge the accuracy of his claim that Mercury was the Redeemer, by making a number of references to Buddha, whom I did not mention, and had no intention of mentioning, and then very kindly but most inappropriately gives us some information about the amount of light received by Venus and Mercury, Paracelsus' definition of the mineral called Mercury, Vibration, planetary symbology, and what not, and then very courageously but probably unwittingly, tore down his own edifice by declaring that Mercury was the representative of Evolution. Exactly so, Brother Varian, but the Redeemer in any philosophy is the head and center of Involution, a much more important phase of Manifestation.

Let us glance for a moment at the ideas expressed in the Greek Mythology. It is evident that its composers followed the Vedic mythology in their conception of cosmogony. Zeus-Pater is a close copy of Brahma Prajapati. Each has a large progeny. In the Vedic system, Purusha is sacrificed in order that Involution may ensue; in the Greek system Zagreus takes the place of Purusha and is murdered by the Titans, the seven forces of material evolution. Likewise Osiris in Egypt is murdered by Typhon, and in early Christianity, Jesus was murdered by Jehovah, chief of the Elohim, the Hebrew Titans. This may appear to be a startling statement, but it will be approved by any Gnostic student, and others will find proof in the Codex Nazareus where the name Ilda Baoth is used in place of Jehovah. Each of the victims was immediately reborn (the sacrifice of Isaac by Abraham is the true Hebrew version).

The Greek sages, knowing the inner meaning of the murder of Zagreus, incorporated it into their Mysteries (the E'ns did the same thing in regard to the mystic death of Osiris), and when the Early Christians commenced to teach Occultism by means of the Sacraments, their Communion Sacrament was almost an exact copy of the Greek and Egyptian Mysteries. *Vide* the following from Euripides, the Chorus of Cretan Initiates :

"Hither from shrines most holy do I come.
 Chaste is the life I lead since I became
 Initiate of Ida's Zeus, partaking of the same feast
 Of Zagreus in the night; eating his flesh,
 And pouring forth his blood to Mother on the Mount."

The Pu-em-Ru of Egypt, shows their "communicants" eating cakes and drinking ale, with the same meaning in regard to Osiris.

I think there is plenty of ground here for my contention that Zagreus was the Greek Christ.

Now, turning to Mercury, what qualities can be adduced from the portrayal of his character in Greek mythology, in support of any claim to Messiahship? None whatever. A number of characteristics are blended in the conception, but for the greater part of the time, he is nothing but a subordinate deity, a kind of messenger boy, as light-headed and much more light-heeled than his modern representatives. The patron of thieves, liars and crooks in general, exoterically, and a symbol of the restless, brilliant, unstable, vacillating lower nature esoterically. For this reason, his name was given to a metal difficult to handle, neither solid nor liquid, in fact *the* "critical" metal.

Cosmically, Mercury is a diversifying force, a power in Evolution—but Zagreus is the Unifier, the Christos, the active power in Involution.

Hoping that I have not taken up too much space, and that those interested, including Brothers Varian and Scottford, will now see the "light" as I see it,

Yours fraternally,

ALBERT E. MADGWICK, F. T. S.

TEMPLE ACTIVITIES AND NOTICES.

The Chicago Square reports good results from the social gatherings held occasionally at the home of our sister, Mrs. Steward. The members are drawn more closely together, as a result of this, and a more active fraternal sympathy established. Other squares might profit from the example set by the Chicago Square.

* * *

The Square at Palo Alto reports a good attendance of visitors at its meetings. Brother Varian says it is easy to get people to attend, if you will just throw out the light, and not be afraid.

* * *

A certain portion of our members have allowed their dues to remain unpaid for over a year. We avoid sending personal notices as much as possible, and would ask that all who are able to do so would respond to this notice.

CHAS. L. HARRIS, Temple Scribe.

The Temple Artisan

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No. 11

Behold, I give

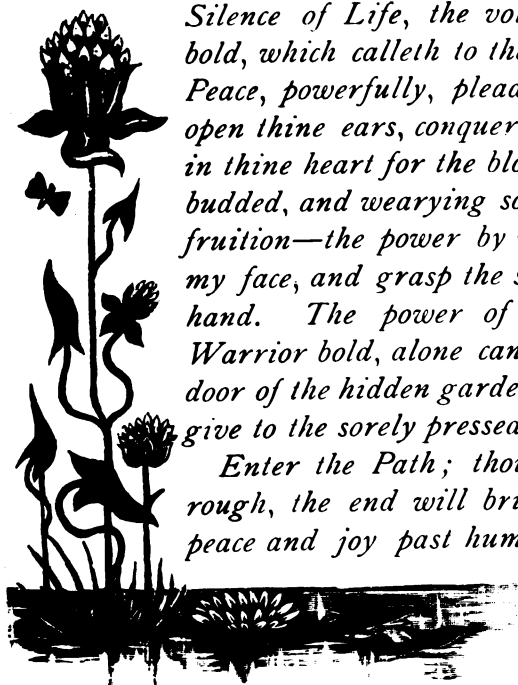


unto thee a key.

ENTER THE PATH.

Hearken thou to the resonant voice of the Silence of Life, the voice of the Warrior bold, which calleth to thee from the Place of Peace, powerfully, pleadingly, bidding thee open thine ears, conquer thyself, make room in thine heart for the bloom of thy soul, long budded, and wearying sore for the power of fruition—the power by which thou canst see my face, and grasp the sword I hold in my hand. The power of the self-born, the Warrior bold, alone can open the close-shut door of the hidden garden of life, and shelter give to the sorely pressed of earth.

Enter the Path; though the way may be rough, the end will bring thee power and peace and joy past human telling.



CHELASHIP VERSUS MEDIUMSHIP.

TEMPLE TEACHINGS, OPEN SERIES, NO. XL.

Students of the Secret Science are very early taught the origin, existence and functions of the three Nadis or tubes which traverse the spinal cord in man, having their source in the Medulla Oblongata. The central tube is termed the Sushumna, and those on the left and right, respectively, the Ida and Pingala.

Physical science is unable to determine the use of these tubes even when its votaries are convinced of their existence, which is not always the case. A transverse slice of the spinal cord will plainly show the central tube, and on either side of it may sometimes be distinguished a shadowy chain, but to the average investigator these tubes would not appear to have any particular function to perform, as such cannot be discovered by dissection or observation; nevertheless they exert a tremendous influence on the exterior as well as the interior bodies of man, as they are vehicles for the transmission of some of the potential finer forces of Nature. It is through these tubes that is transmitted those forms of energy which enable the Yogi, the entranced Medium, the hypnotized and mesmerized subject, to remain in a condition of Samadhi or trance, for days and sometimes years, without material nourishment; in other words, they convey the energy which acts as nourishment to the Astral body, and the energy, in turn, is transferred to certain centres of the physical body, thereby sustaining it until it awakens to normal consciousness; and as the latter is built upon and within the Astral, the necessity for such vehicles is apparent. The particular form of energy mentioned above, is, as it were, the spiritual essence of a certain concentrated material nourishment. It manifests to eyes capable of observation as a definite color; this homogeneous color is diversified in the Sushumna, and, by the lowering of its vibrations as a result of contact with matter of a lower degree, soon manifests four other colors, and the latter may be increased or modified by the body's close proximity to different articles of the same or its complementary color; and the increased vibration of such a color adds to the strength and potency of the energy thus manifesting in the Sushumna.

The Ida and Pingala act more as distributing centres than as original conveyers of energy, for they take up the energy as it rushes through the lowest chakra of the spinal cord, and distribute it to certain centres of the physical body, where it is used up in the creation of certain blood corpuscles, which in turn are inti-

mately connected with the Astral body. As an illustration of the use of a definite color as an aid to the development of some one principle, I will call your attention to the fact that the shade of yellow which corresponds to the Christ-principle, is constantly worn on the heads of the Initiates of one degree of the White Lodge, for the purpose of more rapidly developing the Kryashakti, or Higher Will-Power, which is one aspect of the Christ-principle; but a Chela can gain no advantage from the use of that color unless the motive which prompted its use be in sympathetic vibration with the higher astral counterpart of the color; in other words, unless the act of will which prompted its use partake of the character of the Christ-principle, which is above all else, selflessness.

There is a great deal of controversy at the present time among a particular class of investigators relative to the condition commonly termed *trance*. It is vigorously disputed that there is any appreciable difference between the state of unconsciousness to physical things, of the Yogi or Chela of the Lodge,—those disciples who are under the immediate direction of an Initiate, when in a state of self induced trance or Samadhi,—and the condition of a so-called spiritual medium, who is under the control of the denizens of the lower Astral plane. The difference between the two conditions would be apparent to a good clairvoyant or an advanced chela at a single glance. In the Sushumna of the Yogi or Chela there would be seen four of the prismatic colors in a state of rapid vibration; the colors would mingle and intermingle so rapidly, it would be difficult to distinguish any particular color for any definite length of time. In a like tube in the body of a medium, the same colors might be distinguished, but they would appear very dull and sluggish, and the outlines of each color distinct from the others.

The entranced medium is at the mercy of any extraneous Astral influence, and has not the ability to protect himself to any appreciable extent, owing to the temporarily paralyzed condition of his own will. His Astral body drifts powerlessly about in a half conscious condition. Occasionally it drifts into the immediate vicinity of more highly developed entities, that have passed out of incarnation, but who are still earth-bound, either because they are under the ban of some broken Cyclic law, or because they have not gained sufficient power over their lower principles to use them instead of permitting them to use him. Such an entity may be capable of giving what seems to be a high order of teaching, but it has no more power of verifying its

own theories and deductions than it had when on the physical plane amidst men and women in a similar stage of development, so that its given impressions and statements cannot be perfectly reliable. To the medium, they would seem to come from some high Spiritual source, and no intentional deception on others would be practiced. Naturally, we are only considering that class of mediums, the members of which are incapable of conscious fraud.

It seems difficult to make some people realize that the passing of the Soul from one plane to another will not, in some miraculous way, change the general characteristics of the Soul, and even make an Angel out of a former demon. The truth is, the Soul passes into the Astral plane in very nearly the same stage of development it had reached when it left the Physical plane. The mind of an enthusiastic medium only too often drifts into a stage of dissipation when surrounded by the elementals and lower human vampires which feed upon its substance and eventually leave it a mental and moral wreck. But what is of infinite importance to the medium is the fact that when entranced, the higher mentality or Spiritual soul is temporarily incapacitated for action upon the lower principles, for the Antaskarana, or bridge between the two, is semi-paralyzed when the Astral body is unnaturally forced to project its essence without long years of preparation and adequate protection.

The Yogi or accepted Chela has earned the power to control his body to such a degree that sense of time and space are lost to him in entrancement. His movements are only limited by his own will and desire.

It is not alone by the manifesting colors in the Sushumna that the clairvoyant can distinguish the difference between the conditions of a Yogi or Chela, and a medium, while either is entranced. The colors belonging to the lower quaternary, red, green, orange, and red violet, assume a very vivid hue in the Aura of the medium, while in the Aura of the Yogi or Chela, can only be seen a golden glow with occasional flashes of ultra violet, all together in a state of rapid vibration. The task of unifying the two aspects of the Divine WILL is given to the Chela immediately upon his acceptance by the Master, who is to guide his unfoldment, and is fully accomplished during a certain Initiation in which he acquires a Fire (or permanent) body. I do not intend to infer that such a body cannot be earned without association with an Initiate on the physical plane, but I do state most emphatically, that such a body cannot be earned without implicit obedience to the laws by which the accepted Chela conquers the Dweller on the

threshold, or, in other words, destroys the before-mentioned bridge between his higher Astral and the higher principles of his lower, Astral bodies. One of the advantages to be gained from Chelaship is a more rapid evolution. No scientist would despise the assistance of a greater scientist when striving to demonstrate a truth, and no human being is in a position to despise or reject the assistance or directions of an Initiate; for sooner or later, on the Astral, if not on the Physical plane of life, he must come under the direction of a more highly developed being, before it is possible for him to recognize and kill out the insidiously deceptive foes which lurk about the higher levels, as well as the lower steps, of the path of life.

Some of the dangers that confront the medium, the hypnotized and mesmerized subjects, are analogous to the dangers encountered by the prematurely born child; neither medium nor child is prepared to meet the hostile forces which attack it when suddenly thrown unprotected into a strange environment. Both would require such assistance, as is analogous to the power won by the young bird in breaking its way out of the shell that has protected it while in a state of gestation; the power which is only won by means of a fierce struggle with adverse conditions. The Initiate or Master but holds the light, and points out the quagmires on one side, and the beasts of prey on the other, of the path of life; the disciple must cross the quagmire and destroy the beasts himself, by means of the knowledge and power he has gained in breaking through the shell which held him while in a state of gestation; or, in other words, while living in the world of men and things

One of the greatest of all the mistakes which the orthodox religious enthusiast is liable to make, is the mistake of imagining that the laws which control the visible universe are abrogated when a supposed point of demarkation between the now visible and invisible realms is reached; when in reality there is no line of demarkation. The same laws are operative on all the planes of manifestation; the apparent difference is due to the changes which occur in the states of substance or matter of which those planes consist; although an erroneous concept is frequently given by the Occultist who finds it impossible to give the right one, because of the inability of the student to comprehend the laws of vibration which bring into manifestation those different states of matter; hence the expression, "the laws of (such and such) a plane are changed," when attempting to teach somewhat of the lives of those who inhabit those planes.

Before closing, I wish again to call your attention to the reality of the effects of color both on Astral and physical bodies, and advise you to observe and note well the effect of different colors on your minds and bodies, and endeavor to understand all that I have transmitted to you in the past on the same subject.



THE RELIGION OF THE STARS.

III.

When the equinoctial Sun was in Gemini, Sirius or the Dog-Star was worshiped, and the birthday of Osiris was celebrated coincidentally with the rising of the Sacred Nile, the waters of which represented new life.

It has been asserted that here in Egypt originated the first knowledge of the Stars in their courses, since the Egyptians noticed that when Sirius culminated, the Nile overflowed; and hence began their Kalendar from the Heliacal rising of Sothis. However that may be, it would have been only rediscovered truth, as all nations of which we have record, as well as those of prehistoric races, furnish through exhumed symbols abundant evidence of the knowledge of the movements of the heavenly bodies and their astral significance.

The remains of a race extinct even before the Cliff Dwellers (which corresponds to the Gemini Cycle) points unmistakably to the fact that these races also possessed a knowledge of the movements of the equinoxes. Record is here shown of the Solar Man emerging from Gemini "The Twins" in the month of May, and that it was in cycles of 2,160 years.

As the latest and most accurate measurements of the diagonal measures of the great pyramid's base is given as 25,860 inches, believed to signify the period of the greater cycle, dividing the solar period in each sign into 2,155 years, and the cycle of time as computed by the astronomers of this age is given as 25,870 years, this record of the observed mutations of the solar orb from races widely separated in time, is no less than marvelous, did we not concede the knowledge of the influence of the Zodiac on human life, symbolized in the Swastikas of all ages, as coeval with man.

It is not without significance that the forms of beauty or sylphs, corresponding to the elementals of the Airy Sign Gemini, should have been celebrated in the religious observances of that age, although some writers trace in the festival of the "Shapes," or

divine forms of beauty, its spiritual analogy in the Cycle of Sirius or Sothis, the most brilliant of the distant suns, "the flaming sentinel of the fiery hosts of space."

Under the Cycle of Cancer, the Moon, or universal Mother, was worshiped under various forms of phalic emblems. Capricorn, Saturn (or Satan) being the negative pole of Cancer, the reign of matter, or sense, engulfed the souls in darkness, and the race, we are told by our mystic teachers, fell with great sin.

The great flood which submerged Atlantis must have occurred near the end of the Cancer Age.

In Temple Teachings No. xxxvi, we are told that what is known as the Glacial Age occurred soon after the flood, so the prehistoric race of Lake Dwellers must come under the Cancer Cycle, even as the Age of the Cliff Dwellers corresponded to the stone age under Gemini.

That the religion of the Cancer Cycle was identified with the configurations of the Zodiac, we may reasonably infer, from the Sistres found in the Lake Dwellings of Switzerland, which a writer in *THE ARTISAN* thinks identical with the religious symbol of the Sistres Staff with jingling bells, which is held in the hand of the statue of Buddha, on whose base is a row of Swastikas. As these relate to an ancient religion in the Orient, so the Swastika may have a similar distinction.

Evidences of Sahaen Idolatry in the Leo Age are abundant, as the records of extinct civilizations in Yucatan and Mexico plainly identify them as Sun worshippers. Tablets of stone now in the Metropolitan Museum of New York, representing the kneeling worshipper with hands upraised to the Sun in supplication, require no Archeologist for their interpretation. Another immense stone tablet, 15 feet square, shows the Calendar Stone with the starry emblems carved thereon. Here also exist unlimited evidence carved in stone, of the history of the Cataclysm which submerged Atlantis, seeming to give color to the claim put forth by some historians, that previous to the Cataclysm, a branch of the Atlantean Race migrated to Yucatan, and thus was preserved and transmitted to this continent the legends and knowledge of that great race of Astrologers.

There must have existed a great civilization on the earth during the Leo Age, and the Astrologers of that time foresaw some impending calamity to the earth by flood. The Great Sphinx was erected to mark the time when the Sun was in Leo, and the four great beasts were on the Zodiacal Cross in the heavens.

The Pyramid was erected in the Taurus Age, 6,000 years later, to mark the point of the cosmic triangle, whose base Aquarius completes, and where, at the end of this Cycle, we will have reached, and when the four great beasts of Revelation will be again at the four points of the Zodiac, with the Eagle over Aquarius in the Ascendant, and the Lion at the Western Equinox.

FLORENCE A. BARNETT

(To be continued.)

"THE GREAT WHITE PLAGUE."

II.

MY DEAR COMRADES :

The article published in the March ARTISAN, relative to establishing a centre for the help of those suffering from Tuberculosis, has excited interest in the minds of some of our members, who have had occasion to realize from sad experience the truths stated therein, and are willing to help in carrying out the proposed plan providing others will join them. I will quote from one letter received recently.

"Since reading your article on the "Great White Plague," I have been thinking of the sufferers from that terrible disease, and at the same time considering your plan of relieving them. I think your plan is indeed commendable, and I feel that I would like to assist in a small way. It seems that \$1000 is entirely too small an amount for the beginning of such a work. I believe that double that sum is little enough. I will advance \$500, taking as you suggest, investment certificates in the Temple Home Association, providing other members or outsiders will furnish \$1500, thus making a total of \$2000."

I well know that \$1000 is inadequate to start such a work in the manner I would desire, or even \$5000; but knowing the financial condition of many of our members, the fearfulness of others and the difficulties we might meet with in acquiring a sum that would suffice for accomplishing such desire, it occurred to me that if patients were willing to endure some inconveniences in order to secure that which otherwise would be impossible of accomplishment, that we might begin with a few patients and gradually improve conditions, and increase the number of patients. For one thing, I did not then see the necessity of obtaining more horses and wagons, provide for them, and furnish some one to care for them; but we would also have to furnish some kind of a temporary struct-

ure on the Beach for a shelter in case of heavy winds or storms. Then, too, we would have to provide for the support of the workers and the incidental expenses of the place, while waiting for patients, and making the place known in other localities. It I am deserving of criticism for placing the necessary sum at too low a figure, I will ask the members not only to try to realize the awful need, and its effect on any real lover of the human race, but the fact that it is difficult for such a one to keep in mind the sad fact that there are so many who are willing to witness such a sacrifice of human life as may be witnessed all the time, rather than give up the least comfort or luxury, or if they cannot be paid or secured in some way, for service given, and, who therefore are unprepared for difficulties that present themselves in such manifestations of selfishness and discouragements as are thrown up at the mere mention of such a work, or for the imputations cast upon their good faith by those who thereby ease their own consciences. A small sum of money will accomplish more if dedicated and used with all the loving, pitying force of a devoted man or woman, than a much larger sum used by one who is seeking the advancement of his own interests. But we must recognize the limitations, as well as the possibilities, of us all, and when we cannot do what we would wish, do what we can. While the heavy brunt of any work must invariably fall on those who see, and are prepared to do, their duty, those who reap the benefit of such duties performed, will sometime awaken the consciousness of others to some great need, and so their work and sacrifices will not be in vain. If we all understood the real causes back of any disease, such as Consumption, Cancer, and the like, we would not go so carelessly to work to bring them upon us; for back of them are the same forces that tear apart, that destroy, that wilfully antagonize the constructive processes of life, and thus prepare the soil for the disease germs in our own bodies.

Some of our members have brought to our notice other plans of a like nature to that proposed by us, but that should make no difference to us; we have been told repeatedly that every helpful or White-Lodge plan for the good of humanity could be caught by a sensitive regardless of his moral or mental calibre, therefore the recent activity in the field of ameliorating the condition of sufferers from consumption is part of the great plan. Many of the institutions now being planned, will be of mushroom growth. Meanwhile, the disease is spreading with alarming rapidity, and the people are to be educated along that line. While we make no claim that we are the only people who are prepared to help stay the disease or educate the people, we do know from experience and observation as well as from interior sources, that many things would unite to make it possible for us to do much in that line if the means and people to work for and with are put into our hands. So once again we bring the matter up for the consideration of those who have the ability and means, as well as the disposition to engage in this great labor of love. In all sincerity and devotion,

Your Comrade,

B. S.

The Temple Artisan

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EDITORIAL MIRROR.

"The bud of personality must be killed out, the worm of sense destroyed past resurrection."—*Voice of the Silence.*

Quoth the Master:—

"Unless you have a central nucleus of faithful, devoted souls, who can stand in the furnace if necessary, you cannot make this a Lodge centre. What I say to you is equally true where others are concerned. You cannot grow a crop of grain that is worth harvesting if you do not pull the weeds out from it.

"When a central point is established by the Lodge, the power of the Lodge is centered upon that point, and goes through that point to every individual connected with it. We cannot break the laws, we can only give you the methods by which you can accomplish certain things desired by you, and must then leave the result with you. The fact that some of you do not appreciate that point of centralization makes no difference to the law. If you could always remember that, you would save yourselves much sorrow, much suffering, and be able to do much to help the work onward.

"You have never been promised an easy time. You have been told you had a hard lot before you, as had every advance agent of the Lodge. You could not be in the position of chelas to the Lodge without going through the trials necessary for your development. You have much to sacrifice. As long as you are unduly attached to any one person or thing, you are stopped at that point. . . . Of one thing you may be assured: hardly a single person will come to this center who will not create more or less friction. If the friction becomes unbearable, it is a sure indication that the person is not in the right place.

"The trail of the black snake has once more wound in and out of the Temple membership, and the snake itself has dropped a bit of poison here and there, which some members have taken up and assimilated. And the consequence is, injury to themselves as well

as to the work. . . . It is such a difficult thing for you to realize and remember, that you are standing, as it were, almost continually with one foot on the verge of Hades, and the other on the verge of Devachan, and that your own action, your own will and desire, may plunge you into one or the other momentarily. The experiences you gain in those lower regions may be and are of untold value to you, subsequently. But while your garments smell of brimstone, you can but give forth to those around you more or less of that odor. You often wonder why it is that you are suddenly tempted into some grievous wrong against your kind. If your inner eyes were opened, you would find that almost invariably the foot that rested on the verge of Hades had gone down deeper, and that the force and power of those regions were in and about you during that time of temptation. Such experiences are, so to speak, Christ's way of testing his disciples. But I do not desire to have your consciousness remain on the planes of which I am speaking, any more than is necessary, so will say no more about it to-night.

"The masses of humanity at present are in a condition approaching mania to some extent. The elemental forces of the cosmos are now stirred to such a point of activity that the astral light is kept in a state of commotion continually. This is reflected upon the minds of the people, and wherever will is brought to bear upon such reflections, another force is sent back into the astral which makes that state of life still worse. . . . When humanity is evolved to the status where the souls of the purified are now existent, those opposing forces will be killed out. And when the masses of humanity have reached that condition of life, all that you know as the physical plane will have disappeared from view, will be indrawn."

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 18.

SUNSHINE AND HEARTSHINE.

"Mary, my child, what made you so happy as you were playing in the field this morning? I watched you awhile from my window, and I thought there must be a fairy prince somewhere among the flowers, with his carriage and horses ready to take you driving away into fairyland, you danced around so gaily."

"Papa," said the child, as she nestled closer to him and threw

her arms about him, "I was happy this morning, and I'll tell you my secret if you will listen. It is just as always, though; you have guessed my secret before I have told you, but you have not guessed it all this time. You thought there must have been a fairy prince in the field. There was; but not only one; there were hundreds and thousands of fairies."

"How did you find them, Mary? I could not see any as I looked from the window."

"No, Papa, you could not see them from the window. You would have to do like I did."

"What did you do that I did not? I could see the field plainly. Were the fairies all hiding on the ground under the grass and flowers?"

"Oh! indeed, no. Some were on the ground and hiding, but the most beautiful ones were dancing on the flowers and singing and calling to me to join with them. Didn't you hear me singing? I couldn't help it."

"Papa, you know the fairies even though you do ask so many questions, and now please tell me more about them, for I have been thinking of them all day and wondering how I saw them. I do not know; but it was all so bright and so warm in the field. I could not help being happy, and, before I knew it, I was talking and playing with the fairies."

"My dear child," said the father, "you have been learning a valuable lesson, and, since you are trying to find its meaning, I will help you."

"The flowers and the birds were alive this morning, were they not, Mary?"

"Alive! Yes, and the grass and the sun and the bees and the ground and everything. That was what made me so lively and happy."

"What keeps you alive, Mary? Can you tell me?"

"Yes, I learned that in school. My heart keeps beating, Papa. I thought I could almost *hear* it beating this morning. I was lying on the ground with the sunshine on me, listening to my heart beating when, suddenly, everything around seemed to beat with my heart until I was almost frightened; but I kept still, and then it was I first saw the fairies."

"That is just what I wanted you to see, Mary. Everything that is alive has its heart, that lies at the center of its whole being. The animals, birds, insects, stones, everything has a heart. The sun is the heart or center of the solar system. Its warm rays shine upon

the earth and keep it warm, as your warm heart shines through your body and keeps it alive by sending the blood to the head, the feet and the fingers. When a person seems to die, the spark of life in the heart is the last to leave the body, but stays there like a golden flame in a lamp before the light is blown out.

"The physical heart corresponds to the soul center, the spiritual heart, where love, truth and wisdom dwell. It is by letting the spiritual heart shine that disease and sickness are overcome.

"There is no night when the sun shines. There is no hatred or darkness when the heart shines. Sometimes people let the brain or the head light shine so bright that it stops the shine of the heart light. Then it is they get confused and everything seems tangled and dark. The mind should be like a mirror to reflect the light from the heart. If the mind is not kept quiet and serene, it will not reflect the heart light; just as the sun shining on ruffled waters reflects broken and distorted pictures.

"This morning when you were lying on the ground, listening to your heart beat and heard Nature's great heart beat, if you had allowed yourself to become frightened, you would not have been able to see the fairies. You silenced your brain and allowed your heart to shine and reach out to the heart of the sunshine and the earth and the living things around you until it touched the heart of all those beautiful things, and you saw and felt the life and the joy within them, and it made you joyful yourself."

So it is with the Temple Builders. Each one has its own heart that sends out its rays to all others. Each group has its heart that shines with light and draws the different members together. All the Groups are drawn into one heart, the Temple Center at Oceano.

Each member, each Group and the Temple Center must always keep the heart light shining so brightly that their minds can reflect perfectly the images of one another. Then all things will be clear and beautiful, and the hearts of all the builders and Groups will beat as one in the strong heart of the Temple that sends forth its rays of love for the service of others.

NOTE.—Song, "God, Make My Life a Little Light," from Songs and Games for Little Ones. Read and memorize Longfellow's "Children." Each Builder send a ray of heart light to the Temple Center.

THE PHYSIOLOGICAL CELL, OCCULTLY CONSIDERED.

III.

THE BLOOD CELLS.

Before studying these, it will not be out of place to say a few words about the human body—this wonderful complex of cell life and action.

When I stood a few years ago, while traveling through the Sierra Nevada mountains of California, on Inspiration Point, five thousand feet above the level of the sea, looking for the first time on that wonderful scenery that opened before my astonished sight,—the Yosemite Valley—almost overcome with awe and a sense of extreme littleness and insignificance—so a similar feeling took possession of me when I first realized the wonderful and intricate machinery of the human body—woven of muscles and bones, of nerves and vessels, etc., containing, carefully guarded, the various organs, by which and through which the dweller of this house not built with hands, manages to live a while in this station of life's pilgrimage.

As the blood vessels, or the vascular system, are the carriers of the blood, that fluid which supplies and maintains the millions of little lives or cells that form the body,—we will give a short description of them.

If we could exsect and liberate these blood vessels from all the other tissues, we would find them to be an exact image of the form of man, woven of tubules so fine that they are named capillaries, from *capillus*, the Latin word for hair, yet much finer than the finest hair, measuring on the average only $\frac{1}{1500}$ of an inch in diameter, and so densely interwoven that one could not insert the point of a needle without touching one or more of them. These capillaries are the intermediaries between the final ramifications of the arterial and venous systems, which proceed from and to the heart, the central organ and propeller of the blood supply of the body. Both may be compared with trees, whose trunks begin at the heart, and from there gradually dividing into smaller and smaller branches, until they become the capillaries where they meet and interlace as above stated. We can understand now how important it is to keep the blood pure and of proper density, so as to permit its free flow through that dense meshwork of capillaries, — and why this generation is suffering from so many diseases, because ignorant of the fact that our appetites and sensuous indulgences have permitted the blood to become invaded with an over-supply

of food and waste, entailing excess; we work upon our hearts so that only few of the civilized portion of humanity reach three score and ten years.

When Goethe made Mephistopheles say to Doctor Faust, "Blood is a very particular juice," he knew what he was talking about, especially if we remember what he also stated in the first chapter of this celebrated book, when lamenting his own ignorance after having in vain studied philosophy, jurisprudence, theology and medicine in search of a key to the question "What is life?" only to find it revealed in the hidden power imbedded in the center of each seed.

If we examine a drop of blood drawn from the tip of the finger, and, after observing its flow, its color, its density, its salty taste and viscosity, and its peculiar odor, we place it under a microscope, using a medium power, say of 250 diameters, we would observe the following facts: that it consists of pale yellowish fluid, containing (a) countless numbers of red, soft, ductile, very elastic, smooth and almost flat circular disks, hollowed out on each side and resembling biconcave lenses, measuring $\frac{1}{3500}$ of an inch in diameter, made up of protoplasm and a stroma or beamwork in close relation with the coloring matter, hæmoglobulin, to which the blood owes its red color, having no cell wall nor a nucleus, its size depending on the diameter of the ultimate capillary vessel, only large enough to admit of their passage in single file. (b) Isolated cells, the white blood corpuscles, outnumbered by the red blood corpuscles at the ratio of 1 to 350—containing granular, glutinous protoplasma, and one or more nucleated nuclei of no definite form, possessing amoeboid motion, and, when in a state of rest, appearing to be globular, varying in size from $\frac{1}{2000}$ to $\frac{1}{2500}$ of an inch in diameter. These white blood corpuscles (Leucocytes) have been proved to be identical with those found in the glands, the lymph, the chyle, the marrow of the bone, the spleen and those scattered through all the tissues whither they have wandered, being on that account called wandering cells, as we shall try to prove further on.

(c) The blood plasma, the fluid part of the blood, containing various substances in solution, together with granular matter, gases, certain salts, sugar, fatty matter, introduced from without, and, if present in abnormal quantities, seriously interfering with the free flow of the blood through the narrow tubes of the capillary system, and, if long continued, entailing unusual labor on the heart, causing congestion, inflammation, and, if not relieved, stagnation and death of the tissue involved. Here lies the key that will help us to

understand most of the diseases which afflict the civilized portion of humanity, because of its ignorance of its own machinery and its addiction to the pleasures of the table. Is it to be wondered at, when we already find our children overloading their stomachs with cakes, candies, and the great variety of eatables given them to cater to the demands of a palate ever growing more sensuous? And what of the older ones enjoying the offerings of a table loaded with food highly detrimental to the health of those indulging in it? More will be said on this all-important subject later on.

B—, (M. D.)

THE LETTER BOX.

Some day, we shall expect some one to arise and move that a vote of thanks be extended to our enemies for strengthening The Temple by their attacks on it. The more the opposition, and persecution, the more it grows. But this is only the history of every movement that has helped humanity. The quotation below from a member of an Eastern Square illustrates the point:—

"Mother has had some letters and reading matter sent to her which I as well as two other sisters have seen, trying to injure The Temple, but instead of us losing the faith we have had in The Temple, it has made us gain much more, and we are glad the opportunity was given to all of us to have this test and know our strength."

The following from a warrior brother of Everett, Wash., is also timely and appropriate:—

"It is a matter to be regretted that more of us are not at the Centre to help bear the heavy burdens. I am of the opinion that, unless more of us take up the Temple work and push it just as if *it was our own* to all intents and purposes, we will have serious regrets in the future, growing out of our imposition on other and more worthy Templers. How hogish like to lay back on our oars and have a few of the brothers and sisters sweat and tug us along, and this, too, in the face of a desperate battle upon which all depends! Personally, I am getting ready to go down there and take off my coat and go to work. I worked on a farm 25 years, and I am ready to work a thousand more in the Master's vineyard. I understand that there are a few miserable ones scattered here and there who are making it their business to criticize and stir up dissension in the camp.

[Here follows some expressions so vigorous and "business-like" that they are withheld.—Ed.]

"Did it ever occur to you, that were it not for the illusions of nature and her seeming 'siren song,' there would be no civilization or advancement whatever? Maya is a 'nigger's trap.'—'If you don't catch him goin', you is sure to catch him comin', and on this basis rests the present astuteness, or advancement (?) of the present humanity, commonly denominated, business. We all have been 'goin',' and for some reason didn't get caught in the trap, and now we are 'comin',' and, ye gods, what a howl is now and will be a little later! The poor Chinaman says when a man is being drowned, 'if Josh wants him, Josh take him,' and not a muscle does he move to save the poor fellow, showing that Mr. John Chinaman has, after all, some ideas of his own approximating the inner law of esotericism."

Thoughts seem to fly from Brother Varian's mind like sparks from a grindstone. In a recent letter he refers as follows to Mr. Madgwick's reply in the March ARTISAN:—

"First of all, let me say, as our brother seems to be rather curious as to who I was before I am—I cannot be classified as any of those eminent gentlemen, Greek, Roman or otherwise (he mentions the ones he evidently thinks probabilities) because I come from Ireland, the land of the Gods. So Alexander and the rest cannot 'hould a candle' to yours truly. And now to the subject. In his innocent way, our brother tries to drag us away from our original platform. I never posed as a mythologist, and if I wandered around long among all those semi-gods and demi-gods our brother hinted at as being particular friends of his, and who generally dealt liberally in murder, rapine, etc., I would get into the 'looney' house sure. My remarks were all based on the E. S. T. instructions and the Secret Doctrine, which last I referred to, giving references. H. P. B. undoubtedly said Mercury was Buddha, and I also showed that all the symbols appertaining to Mercury bore out her position. Now our brother in arms has made a few statements in opposition, but his arguments are rather weak. The real inner sense and meaning of Mercury the metal is chosen to represent the Love force, because of its mobility, and it representing a critical state of matter—Christ on the Cross, in fact. Then there is the astral life of metals to be considered. But I refer the brother to H. P. B. She knows more on the subject, and if he will look it up, he will find all of his points answered in the Secret Doctrine.

"And now I would like to say that Brother Madgwick is a man after my own heart, and that some of his progenitors must surely have been Irish once or twice."

TEMPLE ACTIVITIES AND NOTICES.

All at Temple Headquarters are enjoying the presence of our devoted sisters, Mrs. Mundy and Mrs. Myers, of Syracuse, who arrived on the 7th of March, and will return, probably, some time in April. They are enjoying the Arroyo Grande Valley, and the close association again with their old comrades, and being able to relieve, to some extent, the burdens of some of us at this centre.

* * *

Our sister, Miss Georgina Jones of the Los Angeles Square also arrived on the 7th of March, and is enjoying her visit, and aiding the work in many ways, in the spirit of brotherhood and goodwill to all. She will remain some weeks longer.

* * *

The members of the Temple are reminded that April is one of the semi-annual periods for payment of dues.

* * *

Bridgeport Square reports good conditions, as follows:—"Our members are very regular in their attendance. Non-members are present at each meeting. Some of these are so constant in attendance that it seems probable that they will become members. Our meetings are always harmonious. Twenty-five were present at the last one."

* * *

"Socialism in Brief," by William L. Garver, is a pamphlet well worth reading, being a clear and concise exposition of the fundamental tenets of Socialism, well adapted for propaganda. Price 10 cents. On sale by Oceano Book Concern.

CHAS. L. HARRIS, Temple Scribe.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a fashionable resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and profitable vacation amid healthful and beautiful surroundings.

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "the rosy dimple on the cheek of creation." San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of sea and mountains blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an educative as well as curative process, and it comprehends the work to which The Sanatorium is pledged:

"Founded on Truth. For suffering ones and weary,

A home, secure from worldly care and strife,

Nature, the healing mistress, tends its portal,

Beckoning with gentle hand to paths of life."

All forms of chronic diseases will be received. Neuresthenic conditions and nervous diseases of all kinds, including abnormal conditions and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to medical art. Remedies and methods are available that will cure nearly every form of chronic asthma. The natural hot sulphur and alkaline springs, in the vicinity are of the greatest value in aiding to cure rheumatic as well as many forms of liver and kidney affections.

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of nature, as sunlight, pure air and water baths, the use of oils, electricity, the natural radio-active forces that nature has conserved in the vicinity, and equally if not more important, the mental and moral forces—are drawn upon and applied, under the direction of skilled physicians, for the restoration and preservation of Health.

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,
OCEANO, CAL.

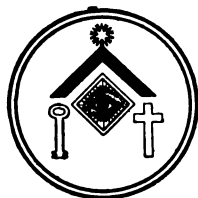
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Behold, I give



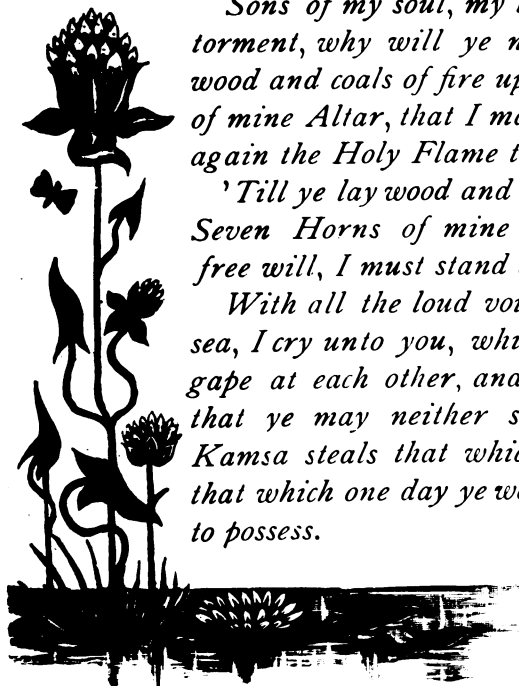
unto thee a key.

THE HOLY FLAME.

Sons of my soul, my tears, children of my torment, why will ye not hasten to lay the wood and coals of fire upon the Seven Horns of mine Altar, that I may descend and bring again the Holy Flame to kindle them.

'Till ye lay wood and coals of fire upon the Seven Horns of mine Altar, of your own free will, I must stand and wait.

With all the loud voices of earth, sky and sea, I cry unto you, while ye but stand and gape at each other, and fill full your ears, that ye may neither see nor hear when Kamsa steals that which is mine own, and that which one day ye would give a kingdom to possess.



FROM THE MOUNTAIN TOP.

A terrific crash of thunder rent the midnight air, sending great waves of sound reverberating from one end of the heavens to the other. A great pulsating globe of fire, much like a sun, appeared in the far distance. From it, in every direction, were darting broad, zigzag streams of lightning, which seemed to pierce the very ends of the universe. From the globe of fire there issued a voice that at first sounded like the low mutterings of thunder, but on closely listening could be distinguished in slow, deep, penetrating tones the words: "Write to the still-born sons of Earth." Then came the message given below and the one on the preceding page.

Dwarfed are ye, ye sons of Earth who once were great enough to tread the burning sands of Teapi-nui, and with your own bared hands pile up the statutes of the Gods—ye whose minds conceived the Holy Temples lying now full forty fathoms 'neath old ocean's waves.

Ah, but ye have fallen low, and when mine eyes behold your puny forms, your sordid minds, I see how great the fall, how slow the rising from the depths of your disgrace and punishment.

Can nothing rouse ye from your sleep to knowledge of the truth that ye are Sons of God, as well as earthen vessels? Must hoary cycle tread upon the heels of cycles past, and ye lie still and make no move to climb the heights where once ye had a dwelling place with Devas fair and wise?

Will neither sad entreaty nor scornful lashings of a pointed tongue goad you on to grasp once more the heritage which alien hands have wrested from your grasp?

Day crieth unto Day and Night moans unto Night, and ye lie wrapt in Lethe's false embrace, or for a golden chain, a Ruby rare and precious to your clouded sight, relinquish all the power and wealth which lieth now unclaimed amidst the treasures of your Father's house.

Waken! Waken! Waken! Slothful child of earth, stretch out thy palsied arm and strive to grasp the hand outstretched to thee. Straighten the limbs now stiff and curled beneath thy form, and strive to reach the path which leads to the great Eye upon the Mountain top; for night is coming on, in which no man may work, and if thou canst not work, there is no place for thee upon the earth where Service is the law of life, the chiefest blessing left to fallen man, the Pledge of final union 'twixt thy God and thee, which thou hast bartered now and must reclaim ere thou canst Wisdom find and know.

IDEATION.

TEMPLE TEACHINGS, OPEN SERIES, NO. XLI.

In one sense of the word, it is deplorable that some of the brightest minds of the present age seem incapable of perceiving the absurdities they advance in support of their theories regarding the imagination of man, or are unwilling to admit the truth through fear of the unfavorable criticisms of their more material co-workers, and so stifle or ridicule the principle by means of which they have attained to any measure of success in scientific research.

Without the principle of Ideation, i. e. Imagination, the seemingly modern as well as marvelous discoveries in the field of bio-chemical investigation would have been impossible, for all must admit that before the human brain can formulate and successfully execute an experiment of any nature, there must invariably occur the idealized or imagined model, the power of which not only excites to action, but actually creates the mental image, which will subsequently be used to build the materialized form upon or rather within. When an act of the Imagination has created the idealized form of a state of matter, so much finer than any state now under the observation of man, that effort of the Imagination awakens the will to manifest that state to others, and by the power or energy resident in that will there is awakened, or drawn out from the inner spheres of potential Ether, a degree of that force which can be manifested in several ways, in a similar manner to those adopted to manifest electricity. A galvanometer may be used to manifest finer grades of matter than can be perceived by the vision of man, but that fact does not nullify the statements of true prophets to the effect that man will sometime evolve the necessary organs to perceive that particular grade of matter and other grades still finer. As an argument against the possible manifestation of spiritualized or astral bodies, it has been contended that there could be no truth in such manifestations, for the reason that even if the physical eye could not see those bodies, their presence or substance would affect to some degree the latter mentioned instrument. The gulf that exists between electricity and the instrument which brings it under observation by man, though impassable to the man of the present age, is not nearly so great as the gulf that exists between the latter and those finer forms of the same force that exist on the inner planes, and in order to understand the true nature and functions of electricity, man must evolve an instrument of the same nature. In order to perceive spirit, man must evolve a spiritual eye. We can not know a thing or a state of

matter until we have become that thing or state of matter; we could know nothing of the physical plane unless we had, now or once, possessed a physical instrument or body. A large class of investigators refuse to recognize and accept the aid they might secure, by the right use of the Imagination, to further their search for that *ignis fatuus*, the source of life. By their attitude of contempt for what they deem "abstractions" they throw into their own minds the potent force of suggestion. A suggestion of the uselessness of effort in such a direction inhibits them from using that principle of Imagination advantageously.

Modern science has determined, what the secret sciences have long since demonstrated, that all life is the result of fermentation, and also that the little lives which produce the same are reversible in action, i. e., that the polarity of the little electric bodies, the Sparks of occult science, is changeable, but it has not yet determined that such action is subject to Will and Mind, and also to a great degree by the right kind and degree of electricity as applicable by some of the modern inventions. To cure a disease, it must be first correctly diagnosed, and in order to apply the correct current or kind of electricity to a diseased organ, the nature of the sparks composing that organ, their present position and their power of resistance, must be determined, and it is at this point the power of Imagination acts upon or with a material medium to obtain that diagnosis, for the Will and Mind *in concentration*, uses the Imagination to secure the knowledge required. The vesture or bodies of the Sparks or ferments are said to be created by the action of the forty-nine fires on the combination of Oxygen and Hydrogen we term Water, while it is held in suspension, as it were in the air, before being precipitated; in which condition it corresponds to a condition of gestation. The ferments have within themselves, and are subject to, the power of attraction and repulsion, the power of reproduction and dissolution, and are the real "missing links" in the chain of evolution constructed by modern science, only missing to those who will not permit the power of Imagination to prefigure the probable results of investigation by faith, one result of which would be the ability to determine the manner of disease operating in an organ of the body, by the position assumed by the ferments of that organ, and the kind and degree of electricity to be used in changing that position by changing their polarity. Investigators who have but recently observed the difference in character and position of such ferments have not had time to observe their action in disease, and therefore would hardly be expected to admit that they would not

be able to perform any function of the body without the aid of its resident ferments; they could not even breathe without the aid of that class which line the throat and lungs; but neither would they admit that the sore throat they may be suffering from is the final result of perverted thought, either by themselves or others about them, the result of which has been to change the former position of the throat ferments, thus producing abnormal conditions and consequent disease. As "like breeds like," the germs that reproduce their kind by fissure or division, multiply almost indefinitely the original germ brought into existence by an Elemental which ensouls all that one class of germs as an Elemental of a higher class ensouls a swarm of bees, or race of other minute creations.

The starchy products which more than all else are the material bases of the chemical action of fermentation in the body, furnish a clue to the method by which the reversed action of the ferments is accomplished. Such products are formed of dead, or rather of inactive germs of life, but they remain inactive only so long as they are isolated from other germs. Once brought into action with another class of active germs, and they spring into life again in other forms, somewhat as a butterfly emerges from a chrysalis, leaving a refuse which returns to protoplasmic substance; but such inactive germs frequently prove the Nemesis of mankind as far as punishment for certain sins of the body is concerned.*

In fact the Starches are great potentialities.

I am well aware that I lay you open to criticism for even publishing some of the foregoing statements, and while it is difficult to put into language some of the deeper metaphysical truths which appear to trench upon the ground of chemical or meta-chemical investigation, I will endeavor to explain how it is that Imagination may determine the position of ferments. In a case of disease, there first appears an image in the mind, of the good or evil results of a certain line of conduct, for instance, the gratification of the palate by the use of some form of food or drink which is in reality injurious to the body; at once the power of thought seizes upon that image and imparts life—motion to its previously inactive atoms, and a battle ensues between them and the abnormal germs introduced into the stomach, which results in a changed position of all the germs, and a diseased condition of the stomach results; the germs feed upon the substance of the organ, reproduce their kind in great numbers and

*Medical science now teaches that the residue of the starches is what clogs up the blood and produces clots which are sometimes the cause of paralysis and kindred diseases.

destroy or incapacitate the organ. In order to heal a diseased organ by the same power—a combination of Imagination Will and Mind—make an image of a healthy organ in the mind, find the antithesis of the evil thought which produced the disease, and direct the force of that thought to the diseased organ. If your power of concentration is strong enough, you can change those wrong vibrations and reverse the position of those ferments by will power; if not, some mechanical means or chemical means of imparting the new vibration may bring about the desired end. It is the power of reversing the position of the ferments, resident in all drugs and medicines, that gives them their healing properties. The power of *invariably* determining the position of the ferments belongs to the Occultist, in other words to the one who has become as a little child, that he may learn of those who alone are able to teach the laws underlying the mysteries of life.



THE RELIGION OF THE STARS.

IV.

The Sphinx Guardian of the mysteries of the Ages, with the face of a man, the claws of a lion, the body of a bull and the tail of a scorpion, marks the first angle of the pyramidal cycle, the silent witness of immutable truth, the Talisman of the Planet, our heritage of the ages from our Elder Brothers, "the mystery teachers of the Heavens." There is an ancient prophecy that says the Sphinx will at some time reveal its riddle. Aquarius is just half the Circle from Leo; thus we have nearly reached the face of the Sphinx (or Wisdom).

For over twelve thousand years this monument of hoary antiquity, whose animal form is half buried in the sands of the Lybian Desert which ruthless centuries have swept about it, has watched with silent, unimpassioned gaze the rise and fall of all nations within the remembrance of history and tradition, and whose farseeing eyes are even now looking out over the Nile, the Red Sea, and the Indian Ocean, watching placidly the fulfillment of the prophesies which the Mystics have kept veiled so long.

May the great truths yet to be unriddled when the full meaning of the cosmic cross of life, which its form (animal, human and divine) symbolizes, reach the consciousness of man during the Aquarius Age, the Age of intuition, the sign of which is symbolized by the head or face of the Sphinx. Then will the weary way this

Race have trod be justified, if it indeed behold the face of Wisdom.

Should the great souls who *masonified* the truths yet to be unriddled, in the Sphinx, and unveiled in the mystic treasures recorded in enduring stone in the great Pyramid of Gizeh (called in the Book of the Dead, or Ritual, The Pyramid of Light) again incarnate during the Aquarius Age, is it not possible that the Riddle of the Sphinx being solved, and man having united the lower quaternary with the higher triad, as symbolized in the great Pyramid, another Gigantic Mile-stone or Temple of Mysteries, fully symbolizing the completion of the cosmic triangle, will mark the passage of time, and, together with the Sphinx and Pyramid, be preserved as a priceless heritage of truth to the children of those who will come after us in the scale of evolution?

It is significant that the Masters of Wisdom, in building "a Pillar as an Altar to the Lord" should choose the signs that represent the soul of man and the universe. Starting with Leo the Universal Life Principle, the Sheath of the Sun (or Spirit) representing the Spiritual Soul, which plunges downward into Scorpio (Animal Soul), and reaches Taurus (Human Soul) while Aquarius stands for the man in whom all souls are combined, and represents there the perfected Temple of Humanity, or birth of the Christos.

After the Aquarius Age or Millenium, comes the period Saturn, when the Bible says Satan (or Saturn), (ruling the next sign, Capricorn), symbolizing bondage, or the Serpent of Matter, will be again loosed for a thousand years, and mankind will then be weighed and tested for the final readjustment, when he will go inward and upward on the spiral rounds of progression to his spiritual source, or downward and outward to extinction.

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

4. And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands, and they lived and reigned with Christ a thousand years. (Read Rev. VI. 10, 11).

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

7. And when the thousand years are expired, Satan shall be loosed out of his prison.

3. And shall go out to deceive the nations which are in the four quarters of the earth. Rev. XX, 1-8.

FLORENCE A. BARNETT,

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EDITORIAL MIRROR.

The thing we try to escape through hate or fear pursues us until we have grown to love it so well that its withdrawal would be pain.



Not for fear of the soiling must the Master keep his Robe unspotted, but lest the mud thrown against that Robe rebound and strike the thrower. Clothed in that spotless garment, won by sore travail of soul, again He spoke:—

"Having seen and known, knowing well the law which must govern disciples of the right hand path, you cannot still my voice in your soul—cannot fall back into the depths of ignorance from which you have been rescued, and travel again *this step* of the Path that leads to God. To you it hath been given to touch the Hem of the Seamless Robe—to stand on the threshold of the Temple Gate, and behold a tithe of the Glory resting on the Altar of Sacrifice. And if you turn your back on that Altar and pass out into the darkness of the outer court, how great will you find that darkness! You are Sons and Daughters of a King. If you barter that birthright for a bauble—for a passing dream—I cannot give it back to you, nor can you win it again for many ages. You must pay right royally for your birthright in purity of service, in loyalty to your Father's house, in love to your Father's people, in fidelity to your Brethren.

"He can accept no less at your hands without degrading his Kingly Throne. You can offer no less without belittling your own ancestry. Raise high the Banner of your House, and let no earthly honor, no personal selfishness, no host of Hell, trample it and you underneath the feet of your soul's oppressors."

"Your higher evolution on certain lines rests on your solidarity of purpose, your unity, your staunchness, and your ability to forward the plans of the Lodge. * * * I wish to impress upon you, that, as in the past, the Lodge has always been able to make its voice distinctly heard, though it be amid the turmoil of the world. So it will always be.

"Each day our responsibilities and labors increase, and each day we meet with less encouragement from the world of matter. The Path to the Infinite is strewn with wrecks from end to end, and if we would permit ourselves to dwell upon that phase of the work, we could but add to the number. You are oftentimes inclined to doubt our sagacity or wisdom in the selecting of certain persons for certain positions, especially when you realize the enormity of the plan outlined to you. When your mental eyes traverse the fields of activity, and you behold what may be termed mercantile and scientific giants, you wonder why such might not be selected to do certain parts of the work. You do not realize that either by the methods they have employed in reaching their present status, or by their ingrained selfishness and carelessness in all that pertains to spiritual life, they have rendered themselves perfectly useless for such as we; and in a measure we can be no surer of many of the Temple members than we could be of the men under consideration. All we can do is to try and try again, until we can gain the nucleus that can stand firm under all temptations "

IN TESTIMONY THEREOF.

DEAR BROTHERS AND SISTERS:—The old saying, "All things come to those who wait" seems verified in our case, for, after two years, since the Center was removed from Syracuse, we have never ceased longing to be with our old comrades again. At last we are here, and our hearts go out to all the members, especially to those whom we have long known through correspondence.

It may interest you to know that we find the work going on in a methodical business-like way. Everyone at the Sanatorium seems to fill his or her place, trying philosophically to carry out all that is required, which we assure you is no small thing. As we both had the privilege of being two of those called to start the Temple work,* we feel a hearty interest in its growth and prosperity, and watch its possibilities, as portrayed by the Master, being slowly worked out on the material plane. Only a portion of the great plan has as yet been attempted, and even this is in its incipient stage. All great bodies move slowly at the start; all great enterprises require material aid. A co-operative body is made up of many lesser bodies, the same as the physical form we occupy; and unless harmony prevails among the different parts of the body, disease is the result. And the same

* Our sisters Mundy and Myers are two of the original Seven selected by the Master to lay the foundation lines of the Temple in conjunction with the present Heads.—[ED.]

law is applicable to the Temple and its work. The heart of such a co-operative system is its people, and when they become indifferent or inactive, the whole body suffers. Yet we think we have every reason to be encouraged, when we see how much has been accomplished during so short a period of earnest labor and faithfulness.

We find the Sanatorium, together with the land surrounding it, in a flourishing condition, considering the means and help at hand. The management of the house is in the hands of earnest, faithful souls, who have surmounted many difficulties, in order to make a pleasant home for those here and all who come. Various departments have been started and some are already in good running order.

In the ARTISAN for March we find an interesting statement regarding the suitability of this location as a cure for consumptives and also an appeal for those interested to assist in carrying out such a work for suffering humanity. This touches all our hearts; for we realize how large a number are afflicted with this dread disease.

The Temple work has now reached its seventh year, which marks a minor cycle in its development. Like all cycles, it is a time of testing. On every step of the ladder of progress pilgrims must be "tried as by fire" to see whether they can stand and continue to mount. Every dear child of Infinite Love has to pass through this fire that the dross may be consumed and the pure gold reflect the Divine character. Enough teaching has been poured out through the avenue of the Temple to convince all whose intuition had been awakened to discern Truth, and by these teachings should the work be judged, not by personalities who, like all human beings, are imperfect. The whole end and aim of the Temple work spiritually, mentally and materially is for the help of humanity.

We have seen this Temple ship weather many a storm which would seem powerful enough to sink it. It has surmounted many a tidal wave, and has moved on stronger, higher and better enabled to be used as an instrument, through and by means of which the Great Masters can carry on their work for humanity.

These Elder Brothers of ours have passed along this path which we are treading, and if we follow their footsteps we too shall arrive as they have.

As members of the Temple we should remember that we have pledged ourselves to our Higher Self, which is one with the Lodge and all it represents.

In love and faithfulness, your sisters,

EMILY K. MUNDY,

FRANCES J. MYERS.



CHILDREN'S DEPARTMENT

TEMPLE BUILDERS.

The picture above shows an open-air meeting of the Central Group of Temple Builders at the headquarters at Oceano.

The meeting was held in the eucalyptus grove west of the Halcyon Sanatorium, which shows beyond the trees.

The boys of the group have made the beginning of an outdoor gymnasium in the grove by placing in it a swinging trapeze, a fixed horizontal bar and a swing. They want to make additions to these, such as swinging rings and other athletic equipments, and also provide rustic benches, tables and chairs for any who might wish to sit or work in the grove.

The Builders all want to know one another, so we will introduce you to the different members of the group.

Gwynneth Conrow is in the swing. She is Entertainer of the

group. Bartram Kent, the Librarian, is sitting on the ground at her feet, with his arm on the St. Bernard dog, Bruno. Tschugi, the Japanese boy, is sitting on the other side of the dog. Tschugi helps with the cooking at the sanatorium and makes fine biscuits and muffins for breakfast. Mr. Kent and Baby Florence are on the ground at the left. Back of them is Andrew Mecchi, who enjoys the Builders' meetings if he is a little older than the other boys. He has charge of the Association's chicken ranch, and sometimes has as many as a thousand little chickens. Clayton Conrow comes next on his horse, Nelly. Clayton is correspondent of the group, and is always glad to write to any of the Builders and to hear from them in return. Between the horses stands Miss Georgina Jones, who wants to be known to all the Builders as Aunt Gina. The note below will tell what place she has among the Builders. The boy next is Byron Kent, the Treasurer, on his horse, Dolly. Byron and Dolly are great chums. Byron and Clayton are great friends too. Mrs. Lacefield is the one with the book in her hand. She generally has that book in her hand at the meetings, for she is the Secretary of the group. The last one, with her hand on the swing, is Mrs. Kent.

NOTE—*Important*.—There has been great need for more frequent correspondence between the Centre and the Temple Builders. This requires much time, and in order to make this possible, Miss Georgina F. Jones has been appointed General Correspondent of the entire Temple Builders. She will work with the Instructors to interest the Builders in the Centre, to answer any questions they may want to ask, to help them understand the lessons, and to show them how to build the truths into their lives, and so lay stone upon stone in the Great Temple of Truth and Love.

Miss Jones has a warm heart for the children. She wants them all to draw close to her, to write to her often, and work with her to make the Temple Builders' Department strong and powerful.

While she does not live at Oceano at present, she counts that her Temple Home, and wants all the Builders' letters to come to her there. This will keep the Builders' thoughts directed toward the Centre where the work is organized.

It is hoped that the Builders will write Miss Jones soon and give her a warm greeting into the work. All letters to her should be addressed to

MISS GEORGINA F. JONES,

General Correspondent, T. B.
Oceano, Calif.

TEMPLE HOME ASSOCIATION NOTES.

The following is quoted from the Inter-annual Report recently sent to all members and applicants in the Association.

"This is the foundation stage of the work, and many lines are laid that make small outer showing just now, but the results will appear in due time as the work unfolds. The most important phase now on is the starting of Departments of the work. The great principal involved in Department work is equal co-operation between Capital, represented by the Association, and Labor, represented by The Head of any Department and his assistants. This is so important, and so much will come from operating in this way, that it will bear some elaboration. To illustrate: On the first of January last the Association started a Poultry Department and appointed a well qualified member as the Head or Manager, and appropriated from the Treasury the sum of \$500 to make the start with. A contract was then drawn up between the Association and the appointed Head in substance as follows: The Association to furnish all the land necessary; to appropriate \$500 to buy incubators, brooders, lumber, etc. To furnish water, and to grow a certain amount of green food. On the other hand, the Head of the Department to furnish all the labor necessary with out any cost to the Association. The Poultry Department, as such, to pay all of the running expenses, which in other words mean that both labor and capital pay equally all the running expenses of raising and feeding the chickens, etc. Then at the end of the year the profits are divided equally between Capital and Labor. The same principles are applied to the Farming and Medical Departments, and will be applied to others. Hosts of details have to be adjusted, as the requirements of each Department vary so greatly, but the fundamental principle will be adhered to.

"The Farming Department is now organized, and has seventy acres of the Association's land sown to oats, barley and wheat. About fifteen acres will be sown to beans and twenty to potatoes, making over 100 acres under cultivation. Besides this, the Farming Department has under its control eight acres of orchard land on which are about 700 apple trees, all bearing and in good condition. There is also a good berry patch on this land which yields good returns each season.

"The Poultry Department was started last January, and now has about 1200 chickens, most of which have been hatched in the two incubators which the Department has kept running constantly. The Head of the Department is aiming to have 1000 laying hens by

January next. It is estimated by chicken raisers in this section that with proper care \$1.00 net profit can be made yearly on each hen. As said, the Poultry Department is running two incubators constantly, having a capacity of 700 eggs. Chicken houses, brooders, etc., have been built, and this Department is well under way. About ten acres of land has been appropriated to the Department for its work, and this will be added to as is needed."

There is now under advisement by the Governing Board the plan of starting an out-door hospital for consumptives. If the funds come to hand that will justify this it will be started. While the humanitarian aspect of such a work is of prime importance, yet it must not be forgotten that from a purely financial standpoint there is likelihood of great results.

There has recently been installed a Fairbanks-Morse engine and pump on the Halcyon grounds for irrigating purposes, also for supplying the Hotel and Sanatorium with a better supply of water. As soon as the necessary pipes have been laid this plant will irrigate about twenty acres of land. A neat house has been built over this engine and pump large enough to contain other machinery that the engine can also run, as may be desired.

The Association is now about to issue what will be called a Temple Home Association Voucher. It will practically amount to a circulating currency, and can be used by both members and non-members who are willing to accept the same for value received. We may look upon this Voucher as a fractional certificate differing from the ordinary certificate in being redeemable in cash on thirty days demand. This Voucher will circulate among the local people here, and will be accepted by the merchants of this vicinity, some of whom are willing to give the Association five per cent discount as a commission when it redeems the Voucher, for the trade that the Voucher will naturally bring to their stores. Members at a distance who desire to help the Association can buy these Vouchers in any amounts desired, and then turn them in on a certificate, or for dues in the Temple, or books, as they will be accepted by any officer in the Temple, or by any Department of the Association. The experiment of issuing this circulating medium will be conducted carefully. The first lot issued will be in denomination of \$1.00, \$2.00 and \$5.00.

The Voucher reads as follows:

T. H. A. VOUCHER.

\$1.00.

OCEANO, CAL.,190—.

THE TEMPLE HOME ASSOCIATION has received from Bearer the sum of One Dollar, or its equivalent, which it agrees to repay to the bearer hereof, thirty days after demand, at its office in Oceano, Cal., in lawful money of the United States, without interest.

This will be signed by the president, secretary and treasurer of the Association and stamped with its corporate seal.

Members should not relax their efforts to interest others in the work and the great principle that it will demonstrate to the world. More capital is needed in this stage of the work until the Departments are paying a profit into the Treasury of the Association, if we are to extend the lines and to sustain without undue strain the lines already established. If each member and applicant would make an earnest effort to interest *one other person* who is not already a member, and induce such to take out a membership or begin payment on one, the work could be given a strong impulse which would soon bring gratifying results for all concerned. We have devoted workers here who are willing to do their part, but they look to those at a distance to do their part in sustaining the work at this pioneer stage, for without their full co-operation, interior and exterior, the work will be delayed.

Under the plan of co-operative effort outlined above, any one who is able and willing to put in sufficient capital to start a new Department, or extend one already started, can be given a position in such, at once, as their qualification may permit. The Association invites correspondence on this matter.

A membership certificate in the Association costs \$100. A full investment certificate the same. These can be paid for in monthly installments of \$5 or at once, as may be desired. Every member of the Association is an equal partner in all the industries established. Here is your opportunity to put your shoulder to the wheel and to advance the cause of true Brotherhood and equal opportunity for all—without distinctions of any kind.

TEMPLE ACTIVITIES AND NOTICES.

Our sister, Miss Georgina Jones, left here on the 20th ult. As will be seen in the notice in Children's Department, she will be identified with the work of the Temple Builders in the future.

* * *

Our sisters, Mrs. Mundy and Mrs. Myers, left here on the 11th ult., for their homes in Syracuse. These two faithful workers, who helped to found the work nearly seven years ago, will be glad to correspond with Temple members, and give all the help and light possible.

Another old and faithful warrior, Sister Ida J. Wilkins, left here on the 25th ult. for her home in Bridgeport, Conn. After settling up some business affairs, she will return, to reside here permanently.

* * *

The Square at Lincoln, Neb., reports: "The last quarter here has been as usual, not lacking in either harmony or interest. There is a good set of members here, and a number who are interested in the teachings of the Temple, who may come in later."

* * *

For Temple dues and Helping Hand contributions make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * *

Our members are again reminded that payment of dues should be made as promptly as possible.

TEMPLE SCRIBE.

SYMBOLS.

Each little ripple on the sand
Leaves tracings of the artist hand.
In every drop of ocean vast,
A symbol of pure truth thou hast.

And every bud and leaf and flower,
Teaches its lesson, hour by hour.
Man's faculties are pictured there,
His thoughts, words, actions, everywhere

Are shown in Nature, occult—wise
To every soul with seeing eyes,—
All unperceived by those purblind
Who fail God's alphabet to find.

For just as man contains the whole
Of Nature in his being blent;
So Nature but reflects Man's soul,
Symbols are thoughts made permanent.

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JULY, 1904

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